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*Mr. Dennison*

# WHO KILLED COCK ROBIN?"

OR,

## CRYING EVILS IN THE DEAF - MUTE WORLD.

FACTS FOR PARENTS OF MUTES, IDEAS FOR THE  
PEOPLE, AND SUGGESTIONS FOR THE  
LAW-MAKERS.

BY

PROF. P. A. EMERY, M.A., D.D.,

*Principal of the Chicago Deaf-Mute Schools; Author of "Science and Religion," "Landscapes of History," "Inner Life Night Thoughts," "Order of Creation," etc., etc.*

*Compliments of  
Lars M. Larson.*

CHICAGO:

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1879.

## A Deaf-Mute Academy.\*

In accordance with a previous promise to that effect, I now present my plea for an institution for the higher education of the deaf-mutes, such institution to be a state academy for mutes, free to all of proper age to be entitled to such a privilege, and who need and merit a higher course of study than can be had at the local mute schools. It might be similar to the preparatory department of our colleges. Such a school has long been needed, as the state institutions have been inadequate to supply this want, owing to the limited number of years of the course of study, and to the fact that they are already over-crowded with too many children who can not take and do not require an academical course, but must have instruction in the more necessary branches, to the neglect of those who have already received such instruction, however deserving they may be of further attention.

This academy should be centrally located, perhaps where the general superintendent resides (see pp. 61 and 62), who, aided by a local board of trustees, should have the care and control of it. The presidency of this school, together with the general supervision of all the schools, will give a competent man ample employment, and the salaries of the two offices combined will afford an income that will be just and sufficient for a respectable remuneration. The course of study should be that which will be most likely to benefit mutes, both directly and indirectly; one, too, which will give them a pretty liberal and thorough high school education, perhaps something like the college preparatory course, which will save the time and expense in this department to those who may wish to take a collegiate course. Males and females should be admitted upon equal footing, though there might be a little variation in the course of study provided for them, the better to qualify them for their respective spheres of action, such as omitting those which are more peculiarly masculine in their nature from that of the females, and in the place of such substituting that of "*Household Science*" (see Youmans' text book on this), "*Domestic Economy*," "*Diseases of Women and Children*," "*The Art of Economical Housekeeping*," etc. For, of all women, it seems that deaf-mutes need and deserve a knowledge of these things. This will the better fit them for woman's sphere of action, as intelligent wives, mothers, and house-keepers, and will also qualify them to cope with their more

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\* These remarks about "A Deaf-Mute Academy" should have appeared on pages 63 and 64 of pamphlet proper. They are continued on third page of cover.

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## Note to the Public.

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PERMIT us to beg you to give the subjects of this book your serious attention, and to read them carefully (even if you have time to read but one topic in a day, or once in a while), as they are of vital interest to you pecuniarily. Not that there is too much of the public money spent in educating mutes—even if enough—but that too much of it is expended in one locality for the benefit of a minority, and for unnecessarily fine buildings, rich furniture, and showy fixtures, that are of no actual use to mutes, but serve as a public show—a sort of “curiosity shop”—for the selfish pleasures of the head officials;—and all this, too, under the cloak of charity! a *gift of public money to officials* and “contractors” over the shoulders of mutes! Such fine buildings and fine fixtures and fine everything would blight the usefulness of any school; for no school could well prosper under such a halo of finery, pomp, and put-on aristocracy, and where the school-children are subjected to a daily scrutiny by too many idle curiosity-seekers. In fact, such fine buildings do the mutes no good, but a great deal of harm, in fostering pride, conceit, and sham aristocracy, and also—worst of all—laziness, and a contempt for honest labor in the children of the working class—who are in a very large majority (three-fourths?)—making beggars and paupers of many of them, while plain, substantial buildings are all that is necessary, and would have little or no bad effect upon the children.

Those who have actually no time to read the book through, and those who wish to briefly review, will find the Summary just the thing for them. Both this and the Index are at the back of the book.

PUBLISHERS.

## Why this Pamphlet was Written, and How it Came to be Issued Earlier than was Expected.

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OUR reasons for writing this pamphlet will, we think, be fully discovered before the reader has reached the last page ; and as to its early appearance we will here state briefly.

When we commenced to write, we had no idea of printing over 1,000 copies, at some future time, although we did not see where the means were to come from for even that number, little dreaming that we were writing up the experience and views of nearly all the deaf-mutes.

A few months after we had outlined our work and laid it away to await developments, especially as to ways and means, we received an order for copies, which we could not then fill, from a man in a distant city—a man whom we had never seen but once, and to whom we said nothing about this pamphlet, so that it passed our comprehension how he got the information that we had such. Soon after this, at a party, a gentleman called us aside and wanted us to write up something of this sort. We told him we already had something of the kind in manuscript. He seemed greatly pleased, and wanted to know the cost, offering to raise us the whole amount. We declined, as we had no time to make ready. A few weeks thereafter we received a letter from an entire stranger that surprised us, stating that he had heard we had the manuscript for this, and saying, “I have given the subject a good deal of thought and have no doubt but that your pamphlet is just what is needed, and if you have not already made arrangements for its publication I shall consider it a privilege to be allowed to furnish funds for that purpose.” In his next letter he told us to issue a “liberal supply.”

This man knows nothing about mute institutions, beyond a little hearsay, and we guess he must have had some sad experience with mute “hands,” as he laid a good deal of stress upon the necessity of their having a good domestic training.

The more this manuscript became known the greater was the demand for its publication. So it is that we are at last forced to pull it out from its obscurity and prepare it for the printer at this time, in the midst of hurry and confusion, having means offered sufficient to print an edition of 5,000 copies; and just as we have the manuscript ready, the demand has so increased that we order the second edition of 5,000—making 10,000 in all. Thus is prevented the revision of the second edition, and the correction of typographical errors, etc., that may creep in in the hurry.

This certainly is *proof positive* that we have hit the common-sense view of the whole question, and that these statements contain *facts*, and that the views are just, and the suggested reforms greatly needed, or we would never have received such a *pre-endorsement*, and an endorsement, too, that is the best of all, a cash one, with no speculation at the bottom, but a *free gift* to the people, who have been kept from the light of these things long enough, and who have a right to know all we have written, and much more.

This pamphlet is more to the social and pecuniary interest of our people than to ourselves, as we are growing old, and must, like all others, soon pass beyond this life. This fact should convince any one that we have written and published it in an honest conviction and the sincerest hope of doing good; that we are in nowise a "sore-head," as we have a position, and are not disappointed in it, nor thirsting for any other. In fact we occupy a higher position than we ever expected to, one which we repeatedly declined, and only accepted to please others and as an acknowledgment of public confidence and esteem. And here we must return thanks, on behalf of all our people, to those who have, by their voluntary contributions, enabled us to bring this before the public.

## Our Apology.

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We are fully aware that our pamphlet is faulty in many respects, some of which we would like to amend, especially to abbreviate here and there, but we cannot do so now. If the reader gets some of our ideas correctly, and sees the point and justness of our aim and claims, it will be all we can expect. All we care is to get the public educated up to who and what the deaf-mutes are, and what they need, especially as to their "schooling," not as to what it is, but as to what it should be.

In writing up a new subject like this we are forced to repeat an idea over more than once. Yet, all in all, we are actually too brief, considering the importance of our work.

Some of our ideas may be found antagonistic to prevailing ones, especially as to large institutions, but we feel confident that, if they are calmly considered, they will be found to be based upon actual experience and, to a large extent, common sense and justice. And where we may appear too caustic or sarcastic, we beg to say that it is not individuals, some of whom we greatly admire and honor, but their mistaken views, wrong principles and injustice, that we attack or protest against; and we do this in behalf of our own class, as more to their interest and to that of the tax-payers, than to our own; and only ask a calm consideration of what we have written, and a judgment according to the merits of our claims, which we here present to a public jury—the people—who, we have faith to believe, will render a just verdict in behalf of the unfortunate deaf-mute.

If the publication of these views and the suggested reforms should cause the hearts of any of the mute-institution officials to ache, at the prospect of their losing their places or of being less able to have things entirely their own way, in favor of self and against the interest of mutes; they should remember that it is the result of their own folly,

shortsightedness and selfishness, and the abuse of their public trust, and their unjust treatment of the mutes, stigmatizing them as "state paupers," an unheard-of thing in the educational world. (Query: because oral children are educated at public expense, are they paupers?! ) Or have mutes no rights to education, and no rights otherwise, that people are bound to respect?

And as we have lost thousands of dollars in behalf of our people, through old-fogyism and the selfishness of men supposed to be benevolent, and as our hearts have been made to ache these many years, and we have unnecessarily suffered long and severely from the wrong principles and injustice laid bare in this pamphlet, it seems to us it is time we should receive some relief in the rights and liberty that belong to us mutes as much as to any one else.

We deeply regret the causes that have impelled us to perform this unpleasant task, because we dislike to disturb the quiet and self-interest of others, some of whom are our personal friends; but we are forced to this, because a longer forbearance on our part would cease to be a virtue.

Those officials who have ever been the *true* and sincere friends of the mutes have little or nothing to fear or lose by the light of this public candle. It may cause many changes of old-fogy ideas, habits, &c., in the general routine of mute-instruction and mute-education, but they will be glad of them for the greater good they will do the mutes and the public. Who that is not over selfish would not? And he or she who would resist or stand in the way of just reforms and progress, is one who is too selfish to have any business with mute-institutions, and should be removed.



## The Experiment Ended.

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As deaf-mute instruction has now been in existence in this country over half a century, it has outgrown its swaddling-clothes, and is therefore no longer an experiment, but is established as a necessary branch of our *free* school system; and, as such, it is no longer a mere charity, though it still sails to a great extent under the flag of benevolence.

Time, by means of experiments and observation, has now established the fact that children becoming deaf and dumb, or those that are born so, are not, as was supposed in olden times, children of the evil one, and unworthy of life—being thrown to wild beasts and the carnivorous animals of the sea and rivers; nor are they, as supposed in modern times, and even by many of the present age, children of misfortune, who deserve to live and be taken care of as helpless *imbeciles* and subjects for asylums only; but they have been proved to be sound rational beings, equal in all things, except the lack of hearing and power of speech, to those who have these faculties unimpaired. This loss, however, does not detract from their mental and moral abilities and *responsibilities*; and, therefore, they claim and deserve an education on the same moral grounds as other children, and not as subjects of mere charity, which is degrading to their humanity, their moral and rational natures, and a disgrace to an enlightened community or society. Even a *colored* child is not allowed to go without a chance of an education *at home*; why should the deaf-mute?

Hence the parent of every deaf-mute or semi-mute has a right to claim, to *demand* an education for his or her mute-child, and that, too, within a *reasonable distance* of home, and even from the school board or trustees of the school district, town, or city, and from the common school fund. And this last fact is supported by proof, as several of our city boards of education have provided and still do provide for and

support a "deaf-mute department" in connection with the city schools, and pay the expenses of the same out of the school fund. To have done so fifty or even twenty-five years ago would have been considered unjust and illegal! But, as we advance in civilization and intelligence, our *common sense* becomes more enlightened, or rather better cultivated, and the *common law* of justice better understood and called into action in the absence of special enactments.

Time, the great leveler of all things, is breaking down not only the walls of superstition, error and ignorance that have cramped and restrained science and religious beliefs, but also those that have circumscribed education, including the sad monopoly of deaf-mute instruction. And our deaf-mute children are no longer thrown to alligators and wild beasts, nor shut up at home to grow up and live and die in mental and moral darkness, nor housed in *asylums* as imbeciles, or for the *special* benefit of officials; but, as *rational* children, they are demanding recognition and an education that will enable them to get a living and be respected and treated as members of the great brotherhood of man!

With the foregoing remarks, I now come to items of importance, as the next step or steps in deaf-mute education, to which I wish to call your *special attention*, and beg of you, on the grounds of humanity, not only to think well of these, but do all you can, both publicly and privately, to advance the cause in which *we* (you and I) have so long been engaged, that of deaf-mute education, and thus fulfill the duties we owe to humanity, and go to our graves as true and unselfish friends of mankind: that when we have passed from this life to the one beyond we can stand up with our hands unsoiled with mere *mercenary motives* in this great field of humanity; for there is being unfolded a moral and spiritual law which teaches that, as our life and *love* of action are here, so will be our life hereafter, and not as we *wish* or may *hope* for, *contrary* to our own *inward love* and *actions* here. Our *real and own loves* being our *guide and arbiter* under the divine laws of justice, it follows that if we are serving in this great cause with selfish or evil love, under the cloak of char-

ity and benevolence, we will be forced by this divine law of justice to stand forth naked, as it were, and our cloven feet be seen, and we shall be looked at as black-hearted villains ! I speak in this strain because education is actually a branch of religion, or the culture and training of our highest mental and moral nature, and in this respect essentially different from all other callings, in which only the best moral men and women should be permitted to engage, especially in the teaching of the deaf and blind ; and as a proof of this, few if any parents are willing to trust the education of their children to teachers of known immoral, selfish or mercenary character—not even that of their speaking children.

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### Moral Character.

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A good moral education is of the first importance, as it underlies all else and is that upon which the stability of character and even that of all government depends, for it is paramount to all else ; and any system of schooling that dispenses with moral instruction must in time be swamped in the cess-pool of immorality. This does not involve the idea of creedism as a corner-stone, but TRUTH-TELLING, HONESTY, CHASTE LANGUAGE, GOOD MANNERS and WILLING OBEDIENCE to teachers and those in authority, and RESPECT toward *young and old* and all classes of people, and to the *rights of property*. These are requirements upon which hang the mental progress of every child and *school*, which should be daily taught by precept and example, to habituate children to the same, at home and in all schools. And these should be taught not only as an external law, but as an *internal law* in which are involved pleasures and penalties far outweighing those of the external one. And no school is doing justice to its scholars which has not rules and regulations that require and *enforce* daily such instruction from teachers, thus habituating the pupils in them, *no matter whether the Bible*

*is allowed therein or not*, for these are items recognized by all churches and people, Jews and Gentiles alike.

Not only should the above be taught and *enforced* in the school-room, on the play ground and in the shop, but the child, at home and at school, should be *encouraged* to punctuality and exactness in *telling the truth*, in *being honest*, in the *use of good language* (not exclusively grammatical, but *decent, kind, etc.*), in *manners of respect and kindness* (not only toward teachers, but also *among themselves*), in *obedience* ("for he who would command must himself learn to obey," and because obedient children make the best officers and subjects, and *vice versa*), in the *rights of property*:—in all these, by all proper means of emoluments in the way of praise, prizes, presents, etc., more so than mere learning; for this builds the *foundation of a good character*, upon which is erected true manhood and womanhood and citizenship.

Now, if this is so essential to the proper schooling of oral children, it is equally, or more so, to mute children. True we have Sunday lectures on morality and religion in our deaf and dumb schools which is an excellent thing, but we might just as well talk to the heathen with no enforcement of moral obligation as to talk to those who, as yet, know very little of moral obligation. To make these lectures effective the mutes must be taught and daily *trained* in the foundation of morality first laid down; so that when they leave school they not only have a good idea of moral law, but also well-established habits in the same.

Let me say here, for the information of the officers of the law, that a deaf-mute who has been to school at least five years does, or ought to know better, than to *lie, steal, swindle, slander, &c.*, and when caught or known to commit such breach of law and decency should be punished to the full extent of the law, and that the circumstances, provocations, &c., should or can mitigate the crime and penalty the same as with any one else, in which deafness or dumbness or inability to write should play only a small part, and *never to a total release in serious cases*. This would not only be just to the community at large, but to the peaceable and law-abiding deaf-mutes,

who are tormented and disgraced by the non-punishment of the rascals and criminals of their class. To this end an interpreter can be had at the institution, if not in the community, who can interpret for those mutes who are unable to write or read intelligently the English language.

Of all people in the world, the mutes ought to be, and can be, by proper school *training*, made as honest, truthful, reliable, faithful, industrious, &c., as any other class of people, if not *more so*, because deafness has in early life shut them out, so to speak, from immorality until their arrival at school, and they can thus be taken in hand unsoiled in character, and taught and trained in correct moral ideas and habits.

Alfred L. Sewell, in his new monthly for boys, *Home Arts*, published in Chicago, writes as follows :

A philosopher has said that true education for boys is to teach them what they ought to know when they become men.

What is it they ought to know, then?

1st. To be true—to be genuine. No education is genuine that does not include this. A man had better not know how to read,—he had better never learn a letter in the alphabet, and be true and genuine in intention and action, rather than, being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than any earthly power and position.

2d. To be pure in thought, language and life,—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague-spot, a leper of old, who were banished from society and compelled to cry "Unclean," as a warning to save others from the pestilence.

3d. To be unselfish. To care for the feelings and comfort of others. To be polite. To be just in all dealings with others. To be generous noble, manly. This will include a genuine reverence for the aged and things sacred.

4th. To be self reliant and self helpful, even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things—when he has made these ideas a part of his being—however young he may be, however poor, or however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find the rest.

This is equally applicable to girls.

From these premises the conclusion is, that we can far better neglect almost any other duty we owe to our children, be they oral or deaf and dumb, than our moral obligation to teach and train them to good morals. And that all schools, especially those for mutes, should aim at moral character as the first duty, and, as I said before, daily teach and train the pupils in the same, and upon this build the literary and mechanical education of the children.

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### A New Departure Greatly Needed.

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I now come to an item in deaf-mute training that is not only sadly neglected or entirely overlooked, but as yet never attempted, that is, the policy of employing stewards, matrons, house-keepers, cooks, gardeners, and shop-masters, fully versed in the sign language, or who soon can be after their appointment to office, so as to talk to and with the deaf-mutes clearly, easily and rapidly, by signs, as well as by the manual alphabet; and that, too, for this very reason, that next to a good moral education and training comes the absolute necessity of mutes knowing how to work to the best advantage, in order to know how to make a living, whether they ever learn how to read and write or not.

For life is a *reality*, and every one has got to live and make a living, and temporal life to a mute is everything, and no amount of mere head culture can make up for the loss or neglect of this. Simply because deafness and dumbness are bars to mental vocations, such as the practice of law, medicine, music, preaching, oral teaching, or the occupying of positions as clerks, salesmen, auctioneers, railroad managers, conductors, engineers, generals, captains of men or boats, etc., chemists, geologists, astronomers, and a great many other vocations which require hearing and speech, leaving but few employments from which the mute has to choose or which he can follow to make a living, makes it a neces-

sary duty to teach and train him how to do it by manual labor; which should be done at the institution, where those in charge of the domestic and mechanical departments can (or should) talk to him in his own language, and explain why done so and so, &c., because he cannot learn why and wherefore at home or in any other place than at the institute.

Hence to take mute children away from home influence and domestic training, for five to eight years (during the best part of their youth), and shut them up for the sake of head culture, and then turn them loose to shift for themselves, with little knowledge and habits of toil, is not only unjust but *cruel*! For they, *and they only*, are fitted to cope successfully with the difficulties of life, and meet its constant vicissitudes with equanimity, who have been taught habits of industry, and have learned some branch of usefulness, be it a trade or a profession, or something still different, and have the spirit, courage and energy to push forward and onward.

Mutes, like all human beings, seek matrimony, and, if their education has not qualified them for assuming the responsibilities of married life, and has failed to thoroughly inculcate in them *industrious habits*, they are almost sure to bring want and suffering, not only upon themselves and each other, but upon the helpless little ones confided to their care (husbands and fathers, through indolence and lack of skill in their occupations, wives and mothers, through ignorance of common cookery, household science generally, and hygiene, or laws of health, all of which they should understand, and that too before they become housekeepers).

And as we cannot prevent mutes from marrying, the best way is to teach and train them for domestic life the very best we can at the institutes first and last, and to this add as much and as good a literary schooling as can be given them. But we must have stewards, matrons, housekeepers, cooks, gardeners, and shop-bosses, better conversant with the sign language than they generally are; and also selected more for their quality of heart than as mercenary

overseers ; men and women who have as much of the interest and prospective temporal and moral welfare of the mutes at heart, as the superintendent and school-room teachers have, if not more so, for upon them more directly lies the temporal welfare of the mutes.

As a proof, what progress would be made, or what would be the result, if, in our agricultural colleges and industrial homes, the teachers were all mutes, and the pupils required to keep their eyes open and make out the best they could, in a slipshod way, directed by rude motions of the hands and head, without a word of explanation as to the nature and tendency of this, that and the other, in plain and intelligent language? Why, none at all, or very poor at best ; yet far better than the mutes can, similarly situated, because they can study books on farming, gardening, fruit-culture, etc., while most mutes could not, for want of ability to read such works. And this alone should be the best of reasons why those in charge of the domestic and mechanical education of mutes should be well acquainted with the sign language, so as to supply in a great measure book instruction to them ; for temporal life is everything to such people, and everything that can be done should be done to benefit them in this direction without let or hindrance, to render their lessons as attractive and as pleasant as possible, so that when they leave the institution they shall not only be able to read and write, but go to work and make a living sure and certain, either on their own hook or as helps to others ; and that too with a relish instead of with dread and dislike for manual toil, as is now too often the case. Education is not for transforming toilers into idlers, farmers and mechanics into preachers, lawyers and professional men ; nor the poor into aristocrats ; but to enable them all to get along more easily and enjoy life better *right where they are*. An education that does not secure this is more of a curse than a blessing.

In this respect should a school for mutes differ from all others in this *limited* direction, which would not be necessary if they were able to cope open-handed with others in everything.

Though this may involve a little more expense in the way



of salaries and wages, in order to secure stewards, matrons, etc., capable of *using* and *lecturing in* the sign language to the pupils in the chapel, etc., on the theories, science and philosophy of life, health, *disease*, and the routine and duties of every-day life, I am persuaded that it would be more than counterbalanced in good results in these things to the mutes, doing for them much more than mere school-room teaching alone can do. Though, mind you, I do not lightly esteem, nor in the least undervalue, the school-room as a means of good, nor would I place an embargo upon intellectual attainments, but such come **THIRDLY** and not *firstly*; besides I am pleading more for the domestic majority just now than I am for the intellectual minority. To this latter I will pretty soon give full attention and a handsome lift. Yet, if this elevation of the domestic department of the institutes should slightly increase the cost, as indicated, will not the outcome, in the way of more industrious toilers in domestic life, more than justify the expense in the greater good it would serve our unfortunate children, if not also in an increase of industry and taxation, and in making the mutes, as a whole, more of a *producing* and less of a *non-producing* class?

Let me add here that, as these mute institutes are in their very nature *manual* and not literary schools, the former is more essential to the majority of mutes than the latter; and, to make both alike effective, it might be a good plan to give the entire forenoon (from half-past seven until half-past eleven—*four hours*) to school-room exercises, which will be as much time as the teacher and pupils should devote to such work in every twenty-four hours (for it is said that three hours of head work exhausts the vital powers of the system as much as ten hours of manual labor), and the afternoon (from one to half-past five) to manual labor in the garden, in the shops, at the wood-pile, etc. This will enable pupils to give their entire attention to "*one thing at a time*," and to do that one thing well, and so accomplish more by a sufficient allotted, connected time than by the disconnected time of both morning and evening.

A great deal of time is lost in getting a lot of from twenty to fifty (let alone 150 to 250) boys or girls under *full* and steady headway, because there are so many little personal things that each *must* attend to before he can get down to his work. When fairly set at work, each should be kept so for at least three consecutive hours, on a half day, before he is let off, which, with the time lost in getting to work, will make four hours of work, which is the least that can be utilized in order to make the manual routine useful in habits and profitable in results. Half an hour, or a whole one, might be added to this, by getting a little earlier to work and working a little later; but we must not forget the *play-ground*, which is a great oasis to children. But, though playing is valuable to them, it should not be allowed to monopolize time and attention as it does with base-ball players and skaters.

But not, as in some of the institutions, half a day in forenoon to one class and half a day in the afternoon to another class, making one teacher do the work that two should do, from 8 a. m. to 4 p. m., in order to save money; but half a day to the teacher also, for it is all the same in time and exhaustion whether he puts in his school-time all in the forenoon or by piecemeal before and after dinner. And his "head work" of three or four hours is as exhausting to the system as eight or ten hours of manual labor. This eight hours' teaching a day should be discarded as an enemy to the teacher's health and life. Besides, no pupils, or teachers either, ever fully utilize an after-dinner school as they do a forenoon one, because a dinner is always the "square meal" of the day, which stupefies the mind as well as the body, and to so great an extent that the after-dinner school is, as a general thing, a useless waste of time—the pupils and teachers feeling more or less stupefied and sleepy from 1 to 3 o'clock p. m. This time can be more profitably employed by work than by study; and by giving the entire forenoon to school-room exercises and the entire afternoon to work, the pupil will do more and better of each by this plan than by the old way.

Besides, this gives the teacher also more *connected time* for his study, garden, orchard, cow, and for family duties. Every teacher should have a garden, etc. (as a little manual labor in such is a great promoter of health and mental vigor), and be a producer as well as a consumer, thus enabling him to impart occasionally to his class his actual experience and observation in his little rural life, which will be worth a great deal to the class and make the teacher's service that much more valuable.

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### Trades.

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As deafness and dumbness bar deaf-mutes from competing with oral people for work, place or position, they should learn such trades or business as they can follow on their own hook, or can succeed in side by side with oral people, by *skill, industry and faithfulness*—trades, too, in which there is a great demand for skilled labor, and in which deafness and dumbness are little or no hindrance, or that do not require hearing in order to understand the order or direction of bosses. All other trades should be discarded by deaf-mutes, though once in a while there is a mute who can succeed in mastering and following a trade that ninety-nine out of every hundred of his fellows would more or less fail in.

No mute should be *forced* to learn a trade that he is not qualified for in mind and body, except, perhaps, farming and gardening, for of all people the mutes are the last ones to stick to a trade they do not like. I said except farming and gardening. I would not except these if it were not for the fact that all trades and professions are *not* open to people who cannot follow them for want of hearing, because I disbelieve as much in *forcing* one to farm and garden as I do in compelling them to follow other occupations. But as *all* the mutes must live, they must be forced to make a living the *best* way they can honestly and honorably. To force

them to be farmers or gardeners and day laborers is "the *least* of two evils," for almost any body can make a living at farming or gardening, either as proprietors or as help. Hence they would be more likely to get along better in the country than in towns and cities.

And a great many would prefer and even relish rural domestic life, if taught the *healthfulness, independence, etc.*, of farming, gardening, fruit-raising and poultry-raising, by lectures on these subjects from the superintendent or principal, or from their teachers, steward, or gardener. This instruction should include the theory, etc., with all the practice they can get at the institution, farm and garden. Some of our best farmers, gardeners and fruit-raisers became such after twenty-one years of age—yea, after thirty or forty—by reading agricultural books and papers, though raised in towns and cities. True ideas of a thing or calling are a great stimulus to success. Why, you can make almost any man abandon his trade and become a farmer by constantly telling him of its healthfulness, its pleasures, and how to avoid failures and make success sure by a true knowledge of soil, culture, etc. If so, I cannot see why the great majority of mutes could not be so prevailed upon. And to this end plenty of books, charts, papers and pictures of farms, gardens, horses, cattle, sheep, poultry, **FRUIT**, and machinery, should be found in every institute. But lo! how stands this matter at the institution?

There are one or two trades that I often think a mute now and then might learn and do well at. One is that of a pressman. In those institutions where they have a printing office, one might easily learn to be a good pressman. Press-work, in cities, is a separate business from type-setting—and one, too, that requires but little or no scholarship, and no hearing! (?) In large cities plenty of this work is to be had at fair wages. About all it requires is a good eye, a quick hand, and steadiness. Another trade is blacksmithing! It is not to be learned at any institution I know of; but those mutes who would make good smiths should be told so, and encouraged to learn the trade as soon as they leave school.

There is a curious fact connected with mutes learning trades at the institution, and that is: all of them do not stick to them after leaving school, not even when they wish to or can follow them! This is owing mainly to the fact that they are not good or finished workmen, and are unwilling to work two years or longer in order to master their trade. They want to go right to work as first-class journeymen, on full wages! Those boys who are learning a trade at the institutes should be taught the absolute necessity of being first-class workmen, if they want to succeed; and that, in case they do not get their trade fully learned before leaving school, they should apprentice themselves to others at whatever wages they can get, and stick to it till it is mastered. Then they will be able to compete with others and get full wages. None but first-class workmen are wanted in cities; there is "no show" for those of a second rate.

The *Kansas Star*, of November 7, 1878, has the following as to the absolute necessity of trades being taught:

Are our industries intended to be a source of revenue to the state, or were they instituted for the purpose of turning out into the world first-class workmen? Will it pay to send our deaf-mute pupils away from school with a smattering of a trade? No; there are too many poor workmen flooding the country now, and should we make poor workmen of our pupils, does it not bring disrepute upon the deaf and dumb as a class? If one poor workman is turned out, will not all the rest, no matter how proficient they are, be regarded with suspicion, and will not people be afraid to give them work? We contend that these "institution industries" should be fully equipped, and should have every facility for teaching the trade thoroughly, no matter what the cost may be. And to expect them to be a source of revenue to the state is simply preposterous. Are your school-rooms a source of revenue? If not, why not abolish them? In the school-room every attention is paid to the best series of books, apparatus, etc., for the purpose of giving the pupils a thorough education. Should not the same attention be paid to the industries? Is not a good trade for the pupil of as much, if not more, importance than a thorough education? How many of our pupils ever expect to be teachers, or to support themselves by their education? We predict that not one in a hundred will ever find a position as a teacher, or even as a book-keeper. But there is always room for good workmen. And how can we make good workmen without the proper facilities? How can you educate a pupil in anything without the proper school-books, etc.?

These reflections were called up by a complaint, on our part, of the facilities in the *Star* office, and our inability to turn out good

workmen. "Why," says one, "your department is an expense to the state. You can never expect to be granted the proper facilities until your department is self-supporting." How, in the name of all that is good, can it ever be self-supporting, or even pay for the stock in the office, with nothing to support itself with? Self-supporting indeed! That is not what it is instituted for. Is this state so penurious that it starts these industries for the purpose of pouring money into its treasury? Our shoe shop is as well equipped, and is capable of turning out just as fine work, as any shop in the state. Why? Because it is self-supporting. It is also capable of turning out first-class workmen. Can the printing department, with a hand-press and three or four fonts of type, do this? No. Is this justice to our apprentices in the shoe shop and printing department? You may say that the cost of equipping a printing office is much greater than that of a shoe shop. Very true; but bear in mind that printing machinery, material, etc., once purchased, will last for a number of years, whereas the leather, stock, etc., for a shoe shop has to be replenished every month or two, and in the end will exceed the cost of all the printing material required for a number of years. If our printing department is never to be equipped, it had better be abolished at once. Give us the proper facilities, and we guarantee to turn out good workmen.

In the *Michigan Mirror*, of March, 1879, we find the following on the importance of trades:

From a borrowed copy of a pamphlet, written by Hon. Henry W. Lord, of Detroit, entitled, "Relations of Education and Industry to Crime and Pauperism," being an address delivered at the sixth annual convention of the Michigan superintendents of the poor, we take a few paragraphs which have especial good sense in our estimation. There are many more in the pamphlet equally as good, and we should be pleased to know that this admirable address had been generally distributed and read throughout the state. It is a remarkably able document:

"Let us take two instances from extreme cases. Extreme cases illustrate principles.

"If we have before us two men, one of whom can read and write in three different languages, though not perfect in either, and can do nothing else—a case supposable, because such cases exist—and the other a man who can work at three different trades, though not perfect in either, and who cannot read or write—a case also supposable, because such cases exist—and if we were required to decide which of the two men knew the most, our judgment might hesitate; but if it were the question as to which is the best educated, we should at once award the palm to the man who could work at three different trades.

"If we had an educational test to apply by which to regulate the elective franchise, and the respective qualifications of the two persons to vote were under consideration, it might be unjust to deprive either of the ballot; but were it further required as to which is the most valuable citizen of the state of Michigan, then we should decide, other things being equal, by all means he who

can earn two or three dollars a day in any one of three different trades, rather than the other, who can do nothing, though possessed of three different languages.

"A former superintendent of public instruction in Michigan has said, 'A workman who labors and pays his way, though he is unable to read and write, is a better member of society than a man educated, who will not or who does not know how to earn his bread.'

"We submit the proposition that it would have been better for the man who had learned to read and write in three languages, without being perfect in either, and could do nothing else, to have learned his own language well, and to have devoted the time expended on the other two languages to the acquirement and mastery of one good trade.

"That it would have been far better for the man who had learned to work tolerably in three trades to have learned one trade well, and to have devoted the time spent in acquiring the other two to such learning from the books as that amount of time would have afforded him opportunity.

"Let it be understood that by trades we symbolize industries. The man of three languages might have devoted himself to science as a vocation—to law, to medicine, to divinity, to literature, to commerce, as a vocation; then he would have the equivalent of a trade, in which his three languages might stand in the place of tools and implements, and he, like the man of three trades, work for a living.

"Solon, whom we quoted at the outset, and who was in his early days a merchant, also ordained that trades should be accounted honorable, and the freedom of Athens was granted to such foreigners as came thither with their families for the exercise of some manual trade. He who was thrice convicted of idleness was to be accounted infamous. Residents of country districts more than half a mile from public wells were not allowed to drink water until they had worked for it; and not until a man had dug seventy feet on his own ground and failed to find water was he permitted to fill his bucket twice a day at his neighbor's well.

"As a safeguard against crime, the most frequent remedy we hear proposed is education. We almost canonize the public schools, as well we may, instructed, as we are, that intelligence is the life of liberty, and resting, as we do, all the dearest interests of this great country upon the conservative influences that emanate from the school-houses.

"In this happy land school-masters are priests of Freedom, and the altars of their goddess stand where country roads meet, in all the states.

"Education, rightly defined, is to bring up a child physically as well as mentally—for that is what the Latin word from which we derive education means—teaching his mind to think to some end and to some purpose, and his hands to work for himself and for others according to what old English writers call the mystery of some handicraft. Such an education would undoubtedly go far to diminish crime, and still further to reduce pauperism; but that which is falsely called education, *per se*, or *par excellence*, based on a theory that mental instruction concludes education,

and ignores mechanical industries and teaching to that end (and especially if it have a tendency to lift the pupil above the level of respect for industrial pursuits) such an education does not tend to prevent crime, but does tend to promote idleness prolific of crime and prolific of pauperism.

"It has been well said by an experienced prison officer: 'If any existing educational system inculcates; either affirmatively or by indirect or incomplete teaching, or for want of enlarged and enlightened comprehension, fosters or encourages, or implants a prejudice against mechanical as of equal dignity with mental instruction, or that one is less an element of education than the other—then such a system works a public injury.'"

In the zeal to "astonish the natives" as to the ability to acquire book learning, the importance of industrial knowledge and habits to deaf-mutes in order to make a living, has been too much overlooked, and where attempted it has been, as you say, too often an industry "in name" only.

If it is a fact that "scarcely one in a hundred of the deaf-mutes ever earn a livelihood in the professions or in educational pursuits," then we have surely got "the cart before the horse," in making the literary education of the mutes of the first and greatest importance, and their industrial education of so little importance.

As a man's life here is of the first importance, a trade and good industrial habits are paramount to all else, especially to deaf-mutes, who must live, and work to live. If things were reversed at the institutions, and the trades (especially farming and gardening) were made of first importance and the school-room second, we would succeed far better in really educating the mutes for life and its duties than we ever have or can as now carried on.

And as I belong to this unfortunate class, I more clearly see and feel the great harm it does to turn mutes loose upon the world without trades, especially good habits of industry, morality and sobriety, than those who hear and speak. I hope something will be done ere long to reverse the order of things, by educating mutes as they should be.

Deaf-mutes, of all others, need to learn good trades well, and acquire habits of truth-telling, industry and good behavior, and be taught to value and appreciate a good moral character; for an untruthful deaf-mute loafer, vagabond or



beggar is, of all human objects, the most pitiable and perhaps the most miserable.

Institutions with industries of the first importance (as they are of the first importance to life and happiness) would be nearly self-sustaining, if not entirely so, for the labor and skill of the advanced pupils would create a surplus beyond cost sufficient to cover loss on new pupils, or nearly so.

An institution organized on an industrial plan, with school-room instruction from 7:30 to 11:30 a. m. (four hours), and shop, field, garden, kitchen work, etc., from 1 to 5:30 p. m. (four and a half hours), would be worth a thousand times more to the mutes than the old way, with school nearly all day and work only to fill out the day, and to keep the children from too much mischief.

When the industrials are carried on as they should be, and the institution is made to half support itself, it would save to the state and tax-payers that much money, and make the people willing to extend the educational time of the mutes from six to fourteen years, and turn them out fully able to take care of themselves, and to make a good living, by being good, faithful, intelligent, and industrious workers.

No school or shop teacher of mutes should have more than he can teach well and control properly, as it is a costly expenditure for a state to half-way educate and train its mute wards by over-crowding a school teacher in order to save money. Such is "penny wise and pound foolish."

As deafness is a great bar to mutes with trades in competing with oral tradesmen, only those should be taught trades who have the talent to be first-class workmen, and energy to push ahead, etc. (although a larger per cent. of mutes from cities than from the country should learn trades). The great majority of mutes should be taught and trained to farm and garden work. And to this end, with the best of results to the mutes and to the institution, there should not be more of them in one single institution and locality than can be well managed, not as animals, but as human beings, and as children at that.

And last, though not least in importance, the shop, the farm, garden and kitchen instructors, should be persons well versed in their vocations, and be well acquainted with the sign language, making signs and spelling on their fingers plainly, so as to be quickly and correctly understood by the dumbest boy or girl, and thus be qualified to explain the nature, causes, etc., of the work, and instil into those under them intelligence and a love for their work. For, unless children are taught to love their work, as well as their books and play, they will not be apt to be successful while at the institution, nor when they leave it, and will become drones upon society. To encourage mutes to work in earnest, they should be allowed an opportunity once a week, on good behavior and steady work, to earn a little pocket money on extra work. I used to be allowed by choice to spend my Saturday afternoons in the shop or go to town. I generally preferred to work in the shop, making anything I could sell, or that was wanted by the other pupils, which increased my love for my trade ever so much. A story was told me by a graduate, who worked during vacation, and fell behind some fifteen dollars, instead of making something, because the superintendent charged him five dollars for board per week (which was one dollar over city hotel charges), and which he was to get free, *i. e.*, working for so much, including his board; otherwise he should have been allowed double, if he were to pay for his board.

I mixed the kitchen with the trades, because wise and good women are the salvation of the world in more ways than one, especially as wives and mothers; for, of all detestable beings, a lazy, slothful, slovenly, and ignorant cook and housekeeper is about the worst. Health and happiness depend as much upon the bread we eat, the beef we cook and the beverage we imbibe, as upon anything else, if not more so. Hence, without good cooks, nurses, etc., as wives, the married deaf-mutes will, like all others who marry women ignorant of cooking, housekeeping, etc., have more than their share of up-hill work and domestic trouble, sickness, etc.

## Employment of Deaf-Mutes as Teachers.

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Fifty years ago, and even only twenty-five, it was very hard to find a deaf-mute, or even a semi-mute, qualified, in a literary point of view, for teaching, though ever so well qualified otherwise, on account of the limited school instruction of those times, which, in most if not all the institutions, was limited to five years. But now the time is extended to eight or ten years in most of the institutions, with higher studies added, and from the great number thus schooled all over the union, plenty of them can now be found able to teach, true humility being the chief standard in selecting; for, of all qualifications for a teacher, either of oral or deaf-mute pupils, humility is one of the best, and when linked with much learning is the priest of all things.

Hence there should be a greater ratio of deaf-mute and semi-mute teachers than formerly, because as they are deprived of nine-tenths of other professions, as mentioned a while back, this (mute teaching) should be, yea, is by right, a field specially if not exclusively their own. And for oral people, who have all else open to them as a means of living, to monopolize this field, is a showing of the cloven foot in a place where it is least thought to exist; and I here enter my earnest protest against any further encroachment upon the domains of the field left the deaf-mute, by his fortunate and favored brother and sister, than is absolutely necessary, and that the oral children, of deaf-mute parents, when qualified by nature and education, be given the preference over other oral persons, on account of their parents, and because they are acquainted with the mutes and signs from birth up.

The superintendent, or principal, first matron, steward, and teacher of the graduating class, called "high class," should and ought to be oral people, well qualified in heart as well as head for these positions; but all the other teachers, sec-

ond or assistant matron, and steward, the gardener, all shop bosses, and all other places of hire in and around the institution, should be filled with trusty deaf and semi-mute teachers—officers and servants, both male and female; and there is no solid reason why such cannot be at this day, and from this on.

Such a sweeping civil service reform in the institutions would work too great an injustice to many of the oral teachers and officers, but from this on, the policy should be in favor of those who, by their deafness and dumbness have the first and strongest claims to these positions, and are well qualified in character to fill the same. And as fast as new teachers in old and new institutions are required, and vacancies occur, they should be given the first chance, and that too, even if not as yet as fully qualified as oral people are in mere head knowledge, for they are ever so much more in sympathy for those whose misfortune they wholly or partially share, and also are better versed in the sign language. And, if carried out, it would of itself soon inaugurate a domestic training and teaching of mutes, as suggested in item two; for the employment of such secures those well acquainted in the sign language, not as an acquired one, but as their own language.

And I would here suggest to mutes and semi-mutes who aspire to such positions, and have sufficient humility, manhood and womanhood (as these are not the places for mere boys and girls, nor for the silly and narrow-minded), and have, or can get, sufficient head and hand culture and training to respectably fill such, to push on and persist in, until they secure the same, and no longer be crowded out by those who have fewer claims to them.

As it costs deaf-mutes as much to live as it does others, there is not the least reason in the world for paying them smaller salaries than would have to be paid speaking teachers and other employes for the same service, and such discrimination is not only unjust but outrageous.

I would here suggest to the president of our D. M. College, and to the superintendents and teachers of the institutions,

who have the real interest of mutes at heart, to watch, and when they come across a mute who is by nature born a teacher, boss or manager of boys and girls, to talk to and encourage such to get a place as teacher, assistant matron, cook, gardener or boss of such trades as are taught at the institutions, or whichever office he or she may be best qualified for. Because many of this very class of people, through modesty, are loth to push forward, while those who are less qualified, and sometimes entirely unfit, through too much pride, pompousness, etc., push in and crowd out the more deserving ones.

It may not be out of place to say here that it was through such thoughtfulness and true kindness that the writer of this was selected and urged forward for the position of a teacher by the superintendent of one of our best institutions, and which took the writer by surprise, for he had no idea he was fit for, or ever could become a teacher. And the result of that selection the deaf-mute community owe to him for whatever service he has rendered them for over a quarter of a century, as a teacher and a friend, and for what he has heretofore and in this article written in their interest and behalf. The oral world, too, perhaps, owe to him the legacy that he leaves it and his mute friends, in the shape of his scientific charts and books now before the public. And last, though not the least, the writer hereof owes him (aforesaid superintendent) a great debt of gratitude, so large that it can only be fully paid in the great hereafter, where he hopes to meet this great man, and be a stronger friend of his, if such a thing is possible, than in earth-life. Come, friends of humanity, "cast your bread upon the waters, for after many days ye shall find it," and that, too, when it shall be most welcome.

## Superintendents and Oral Teachers.

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As there is a vast difference between the nature and habits of oral children and those who are deaf and dumb, so there is between their moral and intellectual education, *i. e.*, in the *modus operandi*, that of mutes being more slow, tedious and laborious, and in this respect requiring men and women of a peculiar fitness in the way of patience, perseverance, tact, and excellent moral character, warm sympathies and generous natures, and who do, or can, love this class of people, and are willing to live and die in their cause.

Besides these natural qualifications, they should have a good education, partaking more of the practical than theoretical; because these children require training in the duties and practice of every-day life as much as, if not more than, mental instruction. Mere collegiate education is not essential without the above qualifications, because deaf-mute instruction is not, for the first six or eight years, anything more than a very common-school one. And practical teachers of a good common education are often far more effective than classical scholars, though the teachers of the "high class" in the deaf-mute institutes should have a higher education than the other teachers.

The very best from among the above should be selected for principals and superintendents—not only those who are excellent managers and excellent teachers themselves, but who are also good managers of financial affairs, etc.

There is a tendency to the employment of too many female teachers, because they are cheaper (?), and also because they are more easily managed, less meddlesome, and find less fault with the superintendent, even if he neglects his duties! (?) An old teacher says:

They are in the profession side by side with the males, and *equal results* are expected from them.

Knowingly harboring an improper element in the profession, is, in view of its lasting evils through life, too palpable an evil to be concealed. The peculiarity of the system of instruction seems to call for the highest talent, and it is well settled that the profession receives the strongest impetus from the masculine element. The will and inventive genius of man are stronger and more active than the passive and impenetrative mind of woman. The fire of literature and far-reaching penetration that glow in the eyes of the talented teacher call forth the respectful attention and co-operative enthusiasm of the young and aspiring minds, and the reputation and influence that he wields outside the school command their admiration and esteem.

\* \* \* Consequently, while employed in the school-room, with wages sufficient for clothing, the minds of female teachers are naturally off their work, and the duties become mechanical and irksome. The result is listlessness and inapplication on the part of the class.

They neither know nor experience the *business side* of life, and are thus unfitted to mould, by their bearing and discourse, the minds and aspirations of the rising generation. The young intellect naturally inclines to the more stable and trust-worthy standard.

But it is claimed that woman, by her pure and ennobling nature, wields the greater influence. Yes, but it is high time that a ten or fifteen year old boy should leave his *babyhood* at home. "Age is short and time is fleeting." The years of his life are, by reason of his misfortune, few and precious compared with his hearing and speaking fellows. \* \* \*

The only *real* excuse for the female element, now so extensively employed in the profession, is the fact that they can be hired for less pay than the males—which is no evidence at all of their superiority. If they were burdened with the same cares and duties of a family that a man is they would not, and could not, accept the mere songs they now receive. If they demanded the same salaries paid to the men, the latter would receive the preference as an alternative, thus scouting the idea of their superior qualities. \* \* \*

A female teacher, by reason of her natural relation in life, is the *impersonation of no authority* in an institution, and the fact of her presence furnishes a pretext for all manner of insubordination. Her constant calls on the principal, in cases of discipline, detracts from her own influence and courts deception and invasion.

In investigating this evil we find its origin is an unhappy one. The responsibility lies at the door of our law-makers, who are ignorant of the true theory of education, and who, under a false notion of economy, twist the appropriations to mere nothingness. X.

Whatever may be the merits of the above-quoted ideas on female teachers, they deserve our serious attention, as they embody a good deal of truth. But our own opinion, founded upon long experience and observation, is that, for certain

classes and during a certain time, female teachers, if real good ones, are of excellent benefit to juvenile a class. But no more than about one-third of the teachers should be females, for the reasons given above and some others that need not now be given. Qualified deaf-mute females should be preferred on the same grounds as deaf-mute male teachers.

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### School-Room Instruction.

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School-room instruction should be the best that can be given and of the most practical kind, not only because it enlivens the silent path of life and affords great mental enjoyment to these silent travelers, but because it is the best vehicle of communication between the mute and his oral friends and the business world—though a mute with a good moral character, and habits of diligence and faithfulness, can get along in the world far better with a mere smattering of a school-room education, or even with no education to speak of, than with the finest possible education and a proud spirit, poor or questionable moral habits, and a dislike to laying his coat off and going to work. Millions of people make a good living, and thousands of them get rich, who have good domestic training, and habits of industry, with a very poor education—yea, with none at all—while their better educated brothers, who have been *spoiled* by wrong ideas of life and toil gained while going to school and attending college, do not get along so well, nor have as good habits of morals and industry as their more humble brothers. Yet such should not be the case generally, for I believe that “AN EDUCATED LABORING MAN IS NATURE’S GREATEST NOBLEMAN.” Hence I lay down the three greatest needs of man for life and eternity in this wise: beginning with the foundation stone, *morality* first; the superstructure, *labor or industry* second; and the finishing part, *education*, third or last. Hence any one can see it is not only wrong but foolish to



begin with the last or finishing part first, to the neglect of a good foundation and structure. And this is why the world and society are cursed to the verge of ruin with fine *educated rascals*, imbeciles, etc.

Therefore, having a good foundation and superstructure, the finishing part to the mute should be plain and substantial. And to this end it is far better to go "slow and sure," *i. e.*, to "make haste slowly" by teaching them one or a few things at a time *thoroughly*, for "A little well learned is far better than many things ill learned" is an axiom for ALL, especially the deaf-mutes. And you will find that it will reflect more credit upon you and the institute, and do the mutes far more good, to send them out with their education half-completed, but thorough and exact in what little they do know in morals, industry and book learning, than to rush them through and out into the world with vague ideas of the first principles and duties of life, a curse to themselves, a shame to their parents and friends, and a laughing stock to the world.

The first thing in a school-room is to teach and train the pupils to quick and cheerful obedience to teachers and the rules of the room, good behavior during school hours and when the teacher is out, and good manners toward each other—with as little "gabbing" as possible, because the school-room is a place for thought and reflection on the lessons of the day, and not a bedlam! For without punctual and cheerful obedience to teacher and rules, good behavior and little talking,\* a class can make but slow progress. Hence these are the school-room corner-stones of success. And upon them is laid the foundations of the pupils' habits

\* A very good plan to encourage a class to keep "mum" during school time, is to allow them ten or fifteen minutes of *mental recess*, or recreation in their seats, once or twice a day, to talk, joke and laugh with their teacher and with each other as they like in a civil and proper manner, the teacher to give attention to them in the way of watching them and noting all that is said and done, and to correct and stop all improper language, stories, conduct, and manners, and thus train them to good breeding. This will encourage them to study, to give the teacher better attention, to observe the rule of silence better in order to enjoy the talk the better (misbehavior to be a bar to the recess that day). Thus the sexes have a fair and open chance for the exchange of their ideas when together without having to resort to a clandestine way, to the neglect of lessons.

and success in after life; for a mute that is taught and trained to good manners in the school-room becomes a well-behaved citizen, and *vice versa*.

The second thing in order is the learning of a good stock of plain and simple words of every-day use and a full meaning of the same, taught either separately or in sentences or both ways, so thoroughly that they can be seldom, if at all, misused or misunderstood in their various combinations, and then on step by step so thoroughly that their progress is sure and safe. This is the best way with oral children, and still more so with mutes, because written language is of all else the hardest for them to learn.

I find in my own experience that this is greatly facilitated by strictly adhering to the rule of having them make their signs plainly, easily, simply, and clearly, word for word. And while in the school-room allow them to express their ideas in no other way except by methodical signs, precisely as we are required to do when learning German, French or any other language. And in so doing you bring your class down to an orderly expression of their ideas that tallies with good English; and this habit of *correct sign talking* will soon bring them to *correct writing*. But to attempt to teach mutes to write one way while all the time talking to them another way is a hard, hard task. This perhaps only should be attempted strictly with mutes after two or three years' schooling, but plain and clear sign-making should be taught on the start.

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### Master Their Own Language.

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Those who have not a good command of their own language seldom can master a foreign one. For instance, take a common peasant, whose stock of his mother tongue is made up of slang and inaccuracy, and it will be hard work to get him to learn any correct manner of speaking. Those

who are taught to be careful in their expressions in their own language, generally are more apt to be careful in learning other tongues; while those who are careless and indifferent seldom know how to express their ideas in their own language, and seldom learn another language fully and correctly. Every teacher should be careful to express his ideas fully and correctly in signs, both in and out of the school-room, and require his pupils to do the same, and then less trouble will be experienced by the mutes in learning English. With "slang" and a "slipshod" style of signs, is it any wonder mutes care so little about being accurate in written language?

Mind you, I do not contend that the methodical sign system is the best one exclusively, but it should be rigidly enforced in the school-room while learning to write English, precisely as when attending a class in French, though for first explanations the colloquial may be the best, for I regard it one of the most beautiful, graceful and effective of all languages. Hence I would not only have the mute to learn the methodical language well, but the colloquial also. As a proof of the usefulness of a good methodical sign system in the school-room, I will say that a class will *seldom* make a mistranslation in anything given them by the teacher this way, while only the *best* and *brightest* pupils, and mostly semi-mutes at that, can correctly translate a diction in colloquial signs, and those, too, only of the oldest class in the institution. This way of colloquial diction *all* the time (and some use this diction sparingly, under the plea and false notion that signs are bad, and should be used as little as possible! while in fact it is their *wrong use* only that makes them bad) is very *hard* and discouraging to the tardy or less bright pupils. Thoroughness everywhere, in all things and at all times, both in the use of methodical and colloquial signs, is what is needed, and leads to success.

An excellent paper on behalf of signs, by Prof. R. Patterson, of the Ohio Institution, was read before the Ninth Convention of Instructors of Deaf-Mutes. (See page 158 of the Proceedings.)

Some of the oral teachers of mutes contend that their aim is not to teach signs, except as a medium for school-room explanation of the English, and that beyond this there is no need of signs! If so, pray tell us how good English is to be acquired without good signs. We cannot see how grammatical English is to be taught without grammatical signs. Nor do we believe in the idea that the sign language is to be discarded as being only a "scaffold," to be cast aside the

moment another medium of communication is learned, on the same grounds that a foreigner drops his vernacular tongue for the one of his adopted country, because the sign language is a universal and natural one, and is foreign to no people or country, and has no analogy to a foreign language! And the sooner we teachers of mutes concede this universality of the sign language, and quit stupidly comparing it to a foreign one, and teach it correctly, along *with* the written, the better it will be for our reputation as educators.

As a proof, let us ask, Why is it that mutes, even the best educated, use signs all their lives? Did any one ever see a couple of married mutes, even those well educated, that did not use signs *daily*? We have known cases of mutes who were quite accomplished in the art of making signs, but poor in writing correctly, to get along more pleasantly with their neighbors than some who could write good English, but could not make good signs. In fact, intelligence in one's business, and good, industrious habits, will do more to render life pleasant, and enable mutes to get along better with people, than correct English without these qualifications of industry.

One would suppose, from reading the many objections to signs, that they are of little use to mutes anyway; yet no teacher, however well qualified by education, is competent to teach mutes until he has the sign language thoroughly mastered.

Our humble opinion is, that it is *impossible* to do without the use of signs, either in or out of school, and that it would savor more of wisdom and consistency to require the pupils to master their own language, and thus be better able to master the next one, be it English, French, German, or some other, and to get along with the general public and with one another.

After writing most of our manuscript in the spring and summer of 1878, we wrote the following to the *Deaf-Mutes' Journal*, and insert it here, as it has an idea or two not elsewhere written up. Though repeating some ideas, it will do no harm, as repetition is often necessary to remembrance.

### A Mistaken Simile.

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What sort of a house is that which has a scaffold equal to it, and in some respects better? A scaffolding, too, that must be kept standing as long as the house lasts. One, too, that was built before the house, and lasts longer than a

succession of houses. If the sign-language was *entirely* artificial or temporary, the idea that it is a kind of a scaffold would be more true. As it is not either, but a natural language which is foreign to no people, and antagonistic to no language, the similtude is wrong, because no amount of tearing down can efface it, or make it useless to the majority of the mutes; not even the mastering of written language can do it.

As a "stubborn fact," it is no matter how well mutes may learn to write from signs as a basis (or from lip-reading), the majority of them never wholly drop their own language—signs. So long as they intermarry and associate together, just so long will they use signs, and thus keep this language alive and green. Providentially they are compensated to quite an extent for the loss of hearing and speech in one of the most remarkable languages on earth. So far as I *know* and have observed, the best friends of the mutes have, with few exceptions, been also staunch friends and advocates of the sign-language.

When teaching a German or a Frenchman English, his own language is often resorted to to explain what is meant in English; and because such is the case does it signify that French and German are mere scaffoldings and imperfect in themselves? Are they stumbling-blocks to these persons after they have *fully mastered* the English? If so, why is it an accomplishment for speaking people to be *master* of more than one language? Had the "learned blacksmith" been master of sign-language, would not his accomplishment have been still greater? The reason that mutes do not generally write correctly is not because the sign-language is a hindrance, but because they never *mastered* it in its methodical arrangement, nor learned by it, or otherwise, the written language *thoroughly*. The fault is in limiting the schooling of mutes to a few years, and also in the mistakes of the teacher, and not in the signs, in his not using methodical signs insted of pantomimes only, plainly and long enough during the pupils' first few years at school; or until the pupils have learned and acquired the habit of expressing themselves in good English, both in signs and writing. For when a mute can write, or spell on his fingers, "I wish a glass of water," instead of "Water I wish," and can do equally well in all else, it will be immaterial whether he uses signs or not.

If signs are a hindrance in learning to write well, then why do oral teachers of mutes constantly use signs? Simply because half or poorly educated mutes cannot other-

wise understand them, and to the well educated mutes it does no harm, and is the most easy, pleasant and quickest way to talk with them. I see no way to stop it, as oral teachers as well as mutes take to signs like a duck to water when in company with those who understand signs. Even oral teachers themselves often prefer to talk with each other by signs instead of by the voice! There are exceptions, but they are few and far between.

It is the too constant use of the pantomimic signs in the school-room, and not enough of the methodical or word signs, that hinders pupils from learning to write correctly. Use the methodical signs more constantly in the school-room and you will be surprised how soon the mutes will learn to write correctly. This I know from repeated experience. The methodical sign system may seem odd and like a tread mill process, so is the learning of any language, but the constant use soon gets the pupils in the habit of signing and writing correctly, which is the main object.

### Dictionary of Signs.

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I have an article on a "Dictionary of Signs," but, as it is too long to add here, I will only say a few words on this subject. Some think because it is impossible to illustrate all signs it is no use to illustrate any of those that can be, and explain how others are made. An imperfect dictionary of any language is better than none at all. It is a general complaint that mutes educated in the different state mute schools, even those nearest each other, too often use signs so different for common things as to cause grave mistakes. Whereas, if we had some sort of a dictionary of signs, in general use in the mute schools, much of this difference in signs would not exist. It is claimed that mutes cannot be properly and well educated without signs; yet what sort of a school is that based upon the sign system, yet requiring a universal sign system, while allowing teachers in the same school to use different signs for the same word? *Uniformity* in signs is just as essential in a mute school as good grammar, and without a uniformity of signs we shall always have indifferent scholars. And this uniformity should not be confined to a single school, but should be the same in all the schools, for the best of reasons, and to attain the best results. Had this idea been entertained and persisted in from Father Gallaudet down to this time, we would now have a uniformity of signs worth something,


and the mutes a royal road to good English. And the sign-language would now, or would soon, be one with plenty of pronouns, prepositions, and moods, and a syntax excelled by none, and possibly excelling all others!

Because we cannot now have an unabridged dictionary of signs, is no reason why we should not have an abridged one of some kind. I remember when we had very small dictionaries of the English to what we now have. The art of photo-lithographing and that of graphic illustrations may yet render an unabridged dictionary of signs a future possibility; at least one that will be quite full and excellent, which will do much to make signs in the various schools for mutes all over the world more uniform, and smooth the path to good English. I do not, and dare not, set any bounadries to present or future possibilities, nor make light of unavoidable imperfections in the sign-language, nor in the art of mute instruction.

### The Spelling System.

The idea that the constant spelling\* on the hands tends to habituate mutes to write correctly is not always true; for even among speaking children a good speller is often poor in grammar or correct writing, while a poor speller is often a good writer. The mutes generally are real fine spellers, which is quite a credit to them, but their grammar is not always the best. If the reverse were the case it would be better for them. The memory of *construction* is sacrificed to spelling! To require pupils to spell every word in a lesson from beginning to end is ridiculous and even cruel. Such constant exercise of the spelling memory seldom strengthens that of construction memory, but rather tends to weaken it. This is so in my own case and, I believe, it is more or less so with others. What would be thought of a teacher with an oral class who would not allow the pupils to read by pronunciation or the "word system," but make them all spell each and every word in succession, or spell part and pronounce part alternately? Such a proceeding would be foolish. And it is equally so in requiring mutes to learn to write correctly by constantly spelling word by word. Some say that the use of signs tends to habituate the mutes to write backward. The abuse or wrong use may, but the

\* An old teacher of some forty years' experience in oral schools, Prof. Wood, of Iowa, on reading the above in the *Journal*, wrote us and said: "I am much pleased with your ideas on signs; and those teachers who have insisted on teaching spelling have done the *least* for their pupils."

proper way seldom ever does. I have often seen oral teachers express themselves backward in spelling! Thus—"You town go?" And they murder the sign-English too. Thus—"Lady who ?" instead of saying in *signs*, "Who is that lady?" How can mutes ever learn to write correctly by munched and mumbled signs? Good grammar is based upon arrangements of words and not on spelling. By using methodical signs with pupils for the first few years, and spelling only such words as you have no sign for, you will have but little trouble in teaching them to write quite fairly, and a few of them well. Correct writing on all subjects is a great literary accomplishment, and only a few of the oral people attain to it, making it quite out of the question with many of the mutes.

There is entirely too much fine spinning about mute scholarship and entirely too little training of their *moral* and physical faculties, which is their greatest need. Not over one in ten of the oral children, with all their five senses and school advantages, ever became good scholars! With the loss of two important senses of the five, the ratio of possibility is reduced over 40 per cent.! While good moral character and good industrious habits are possible with nine out of ten among oral people, I see no reason why this ratio should not be as large, if not larger, among mutes.

First of all, the mutes should be well versed in their own language, especially in its methodical or word arrangement. This done and you have an open way for aid with them. As oral children are *forced* to make out the proper meaning of a word of more than one meaning, by its association with other words, so should the mutes. Hence, every word, or every one that can have, should have a single sign of its own, and not a lot of different signs for one word according to where and how it is used; or else you confuse the pupil, and he will get the habit of bad writing; i. e. do not use the sign "because" for "turn" or "turning to" except in giving the meaning, but use a separate sign for each. True, this would require many arbitrary signs, yet none more than the spoken or written language. It is not the great number of arbitrary signs that troubles mutes, but *too few* and the using of the few for too many different things. Brevity is a fine thing, but when it confounds and confuses it is detestable.

As most languages grew up from small and *imperfect* beginnings to nice *arbitrary* rounding off, I do not see why the wonderful language of signs cannot also be developed into a *fuller* one, if not a finished one; at least so that it would be identical in its particulars the world over, as it is already



so in its essentials, even so full as to express "nice shades of thoughts." It certainly has quite a capability in the way of general improvement and a wider identical use. Even in its crude state, I have seen some fine shades of thought expressed by it. It surpasses all oral languages in many ways.

If the English, Spanish, French, or German people were to become extinct their language would die with them and become "a dead language," but not so of the natural and beautiful language of signs, which is foreign to no people, but belongs alike to all nations and people. And as long as the human race exists, at least as long as there are mutes, it will continue to exist.

Had Johnson, Walker, Worcester and Webster neglected the English language as the language of signs has been it would not have become the fine language it is. Let the Johnsons, Walkers, Worcesters, and Websters of the sign-language come forward in its defence and development and, ere long, it will be a language surpassing all others in faithful and living expressions. If, however, it is impossible to develop it into a full one, that is no reason for its non-improvement, nor for discontinuing its use in its present undeveloped state.

Though the methodical signs may be a little tedious, yet they are no more so than oral talking, while their constant use will soon make them quite pleasant, with the satisfaction of always being correctly understood, and such help the mutes wonderfully to think as they should write. Mutes of only a fair education can write down almost *verbatim*, a lecture given in the methodical signs; while the best educated mute has hard work to write a lecture given in colloquial signs. To require pupils in their first years at school to write out, by *guessing* at, what the teacher said by pantomimes, is a good way to confound, confuse, and make bad grammar. So soon as a sentence is fully explained in colloquial signs they should be dropped and the sentence be given in methodical signs until the pupils are able to write it correctly; and then, and not till then, methodical signs can be dropped; though I see no use of ever dropping them any more than to stop speaking methodically—grammatically.

### Penmanship.

The next thing in order is to accustom the mutes to write a plain and clear hand, one *readable* to those little accus-

tomed to read writing, and to habituate them to write plainly and carefully ALL the time, so that when they leave school they will be in the habit of so doing. This constant careful writing greatly aids correct penmanship. Very little flourishing should be allowed in crayon or pen writing, because it tends to *cloud* the letter or letters and does no good and is useless. Writing square or straight across slate and paper should be insisted upon, and to this end to the best advantage, small and almost indistinct lines should be ruled or marked across slates.

To enable unpracticed eyes and common people to read the mutes' writing quickly and correctly, they should write in the plainest and easiest readable style. Even writing ungrammatically is far preferable to writing ever so grammatically but in a hurried and ILLEGIBLE hand. And, as "time is money" and writing a slow and tedious way of talking, the clearest and most readable style should be used, so as to save time and misunderstanding.

Many of the mutes write as though they never had a chance to learn to write plainly, and the consequence is that few people can read them correctly, especially those in a hurry and full of business, who have little or no time to stop and read writing, much less to *study out hieroglyphics!* Hence a teacher who cannot write a plain hand is lacking in one very important essential as a teacher of mutes; and if he can write well himself and does not, and fails to insist upon his class doing so all the time, he is very negligent in the performance of an important school-room duty, and entails upon his pupils during life a great deal of trouble (and often serious trouble, too,) for want of the habit of writing plainly. Other styles of writing can be taught, but never to supplant plain writing for business with common people.

Keep these fundamental rules of the school-room in view first, last, and all the time, from a b c to diploma, to which you can add all else that is needful to the mutes' stock of knowledge, as is found best or necessary for their success in life and the enjoyment of the same.

### Articulation, Lip-Reading, Visible Speech, and the "Audiphone."

Although we have been a teacher of deaf-mutes for nearly thirty years, we cannot speak experimentally to any great extent upon these subjects; yet it may be well for us to give the result of our experience, and extensive and close observation, with a suggestion or two.

Articulation and lip-reading are about as old as sign-teaching, and perhaps older; yet, strange to say, with all their superior claims over the sign system, they have not made that popular progress that the latter method has. Nor has the blessing of articulation been extended and enjoyed by so many as that of signs. These two practical results are strongly against the former and in favor of the latter. But notwithstanding these unfavorable facts we believe that about ten per cent. of the deaf-mutes and twenty per cent. of the semi-mutes can *master* articulation, especially lip-reading, sufficiently to make practical use of it in their social and business life: the rest failing or refusing to make a practical use of it—even many of the semi-mutes, throwing articulation entirely aside as too irksome and unreliable, for it often is practically a kind of “guess work”! As proof see Proceedings of the Ninth Convention of Teachers of Mutes, pages 162 and 173-5, as to what the mutes say who have learned it.

The articulation system, popularly called the “German system,” originated in Germany, and is mostly confined to that country, though it is considerably used in England, and to some extent in America. The sign system originated in France, and is called the French system. It is more or less used in all civilized countries, being the prevailing system in France and America.

The “visible speech” system, sometimes called the “Bell system,” originated, we believe, in Scotland some years ago. That it and the articulation system are so different from the regular and common manner of speaking, is against them, because people do not speak that way, and those only who can talk by these peculiar and unusual forms of the mouth, etc., can be well understood by those deaf-mutes who have learned them. And because deaf-mutes can learn them, being seen by the eye, is no reason why they are of great use to mutes, when people generally do not so talk.

What the mutes most need, is to be taught how to read the lips of common people, especially on common subjects. In fact, of the three systems, that of lip-reading is the most useful, for nearly all the mutes learn more or less of it, and, if not taught it, pick it up. Even many of those who have learned articulation and visible speech drop them soon after leaving school and pick up and rely on lip-reading.

Here let us say that, so far as we have observed, children do not learn either of these ways so well before they are eighteen as they do after that age. Especially is this true of lip-reading. And children can learn either or all of them

and will be more apt to make practical use of them by learning them *after they are done going to school* than at any other time, for then they see and feel the necessity of them, particularly of the latter, and have a desire to learn, and where there is a desire they are sure to learn.

Before the printer got thus far, a new invention, called the "Audiphone," made its appearance—a vulcanized rubber instrument, looking like a square, black fan, with a handle, and having the corners rounded off. By bending it in a certain position, and holding it so by a silk cord and lever clamp, and holding its upper edge against the "ear teeth," a person partially deaf is enabled to hear sound, such as music, singing, talking, etc. It is claimed that *all the deaf and dumb (?)* can be taught to hear and talk with it—a claim, like Bell's, a good deal too sweeping, so far as we have seen it tested. But for people not wholly deaf we think it an excellent invention, though what ratio of such people can be benefited by it, it is yet too early to tell. For information address Rhodes & McClure, Methodist Church Block, Chicago, Illinois.

#### The Size of Classes.\*

The size of classes should be such as to give "the greatest good to the greatest number," and not the greatest number of pupils to the least number of teachers, under a false idea of economy, at the expense of the moral and intellectual development of the pupils. A class should never be larger than a teacher can manage well and instruct correctly and thoroughly, without overtaxing his strength to the loss of his moral interest in it. And parents should insist upon a correct and thorough teaching of their children, and see to it that they are not in crowded classes.

Deaf-mute teaching, in its very nature, is irksome and slow, and, as each pupil requires more or less *personal* attention, in explanations, corrections, etc., it necessarily follows that the number must not be greater than the teacher can attend to without hurrying or slighting his duties for want of time. Besides he *must* take time to find out wrongdoers, and reprimand or punish any violation of the school-room rules, or any immoral act or conduct, such as lying, slandering, petty thieving, quarreling, fighting, using bad words, or disrespectful language towards teachers and oth-

\* See an excellent article on this subject in the January number, 1876, of the *American Annals for the Deaf and Dumb*.

ers during school hours. For, if he does not, or cannot because he has too many, his class will soon get the mastery over him, and "go to the dogs," so to speak, and little or no progress will be made. And as the process of such instruction is considerably a manual one,\* it keeps the teacher nearly all the time on his feet, and soon exhausts him; and when his mind and body become too much fatigued before the school-hour is ended, he will naturally become more or less careless about the conduct and progress of his pupils.

Very many do not know that the success of anything—business, teaching, or anything else—depends upon the amount of *love* which is bestowed upon it.

*A love for children and for teaching* will make a poorly qualified teacher quite successful in the training of good habits, etc., where one otherwise well qualified would fail through a dislike for children and for teaching.

Some teachers follow the profession because they can do nothing else, and for the mere sake of the money or the living that it affords them, and care but little about the pupils, or how they spend their time out of school hours. Such teachers are a curse to the profession.

To illustrate this idea of love: give a boy a dog, and he will caress and take care of him, and study how to teach him to behave, do tricks, etc.; give him several dogs, and though he will start out with a comprehensive idea of them, when he comes to teach them all, he finds he "has an elephant on his hands," and that it is slow and up-hill work to do what he wishes, and in time his love for dogs will die out, and he will become discouraged and disgusted with them, and turn them all out to take care of themselves.

Thus, those parents with only *one* child generally spoil that one with too much love, which degenerates into indulgence, while those with a "house full of children" (say twelve or fifteen, all under age) have their love diffused over so many that it too often becomes mere indifference, simply because a mother cannot manage so many. But those with a fair number of children under age have great regard (love) for each and all of them, and in this case there is "a well regulated house."

True, a teacher of mutes can give his attention to a single scholar; but this would lean toward favoritism perhaps; at least it would be a little too expensive. And besides, as children learn very slowly, he can take along more than one just as well as he can one, but his hands will be full by the time he has *eight or ten of uneven grade and ten or twelve of an even grade*. True, he can "drive" after a helter-skelter fashion,

like the boy with too many dogs, or the mother with too many children, with a haphazard progress, a class of fifteen or twenty pupils. But I pity the teacher, and feel concerned for the future of his pupils, when he has over twelve.

### Size of an Institution.

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We next come to speak of the proper size of an institution when fully manned, and not too large for its locality, full and proper use; and which is found to be best when it has one single full course of instruction—*i e* a series of classes or grades sufficient to take a pupil of average ability from a b c to his diploma. This is now 10 years in some institutions. As a new class is formed every year, it would require ten teachers and ten classes to make a regular full course. Some allowance should be made for those years when the new class or any of the other classes is too large for one teacher.

As we cannot always be exact, we will approximate. The classes generally need not be less than 9 nor over 13, making an average of about 11, or a total in the ten classes on an average of 110 pupils, which makes an institution fully manned not only as to the number of pupils, but as to number of teachers, amount of expenses, &c. The success of any institution larger than this is very questionable, as will be seen further on. If the state is old enough and has a population sufficient for 240 pupils, the institution can be doubly manned—*i. e.* have two full courses of study, or two sets of classes from a b c to the diploma, making 20 teachers necessary, which is as large a number of teachers and pupils as should ever be found in a single institution; for beyond this number the children would be too many for good discipline, health, peace and harmony, and the teachers too many for the social happiness of themselves and of their pupils; for hatred, spite, jealousy and the like should be kept out as far as possible. Any institution allowed or designedly increased beyond 240 or 250 pupils would not only be a sad monopoly of the resources of charity, but a disgrace to the age. Besides, an overgrown institution of 300 to 400 little mute children is too unwieldy for the very reasons already given in "size of classes." Those superintendents who have grown up with large institutions and are familiar, from their long connection, with all the details, should remember that it will be quite otherwise with their successors. In fact, it would be far wiser to have two

separate schools than to double the main one. An actual comparison of an institution of 400 or 500 scholars with one of 100 or 150 will show which is the best, as regards harmony, efficiency and benefit to the pupils in an educational point. And also a comparison of the pupils in after life who have been graduated from a large institution with those from a small one, as regards morals and industrial habits, will show which is the best. Let me ask just here, where are the modern Willards, Spaffords, Bells, Burnetts, Carlins, Turners, Waites, Phillipses, and Browns of our large institutions?—not of our college, but, like those mentioned who have no collegiate education—I venture to say that the number of such men—mutes distinguished for their talents—graduated from large institutions is much smaller, in proportion to the size of the institutions, than the number coming from the small ones. These are facts that challenge contradiction; and we frequently come across deaf-mutes themselves who call our attention to the “great contrast.” Nowadays, of the 300 or 400 pupils that attend one of our big and overcrowded institutions, hardly 50 of them will eventually leave it possessed of even a tolerably fair education. How different twenty-five years ago!

### Length of the School Curriculum.

In regard to the length of time spent in a course of study, I will say that the eight or ten years' students of the large institutions do not turn out so well as did our old five year pupils. If not, where is the advantage of large institutions? In the saving of money in building? That we question, and were this a fact and the only thing to commend large institutions it should be condemned, for the question is not one of money but of education; for were it the first we could save, by simply abolishing mute education altogether, not only a few dollars, but the entire sum.

Besides it is unjust and inhuman to sacrifice the moral and intellectual needs of the deaf mutes for the sake of the few dollars needed for building up another school in another locality within the same state, and to risk the lives of three hundred to five hundred deaf and dumb children in case of a fire. We should not be “penny wise” and inhumanly foolish with our children of misfortune. In some states the mute institution buildings are large enough, and so soon as they can nicely accommodate one hundred to one hundred and fifty pupils, or have ten classes with ten or fifteen pupils

each, steps should be taken to open a school in the next best place, and so on.

### Why Were Such Large Institutes Built?

Some of them grew up by repeated addition to accommodate the increase of pupils, with no true idea of what should be done, and not dreaming that they were outgrowing their use, and also under the false notion that a state would never have but one institution, though it had 20,000,000 people! Others were built under the idea of "centralization," by those in charge, for the purpose of aggrandisement of power, influence and income, or else on a plan of a "put-up job," i. e., for the sake of the large profit in the "big contracts," converting one of the grandest of educational systems into an immense money-bag, under the cloak of charity, for the benefit of those fortunate in hearing and speech, instead of for the unfortunate!

Let us have no more palatial mute-institute buildings, because they are more showy and costly than useful, and have a tendency to foster pride, envy and haughtiness among teachers and pupils, especially among the latter, which too often ruins those from the rural districts and humble life; converting pure, humble and obedient children into proud, haughty and disrespectful people, sinking their humble parents beneath them, so that when they return home at the end of eight or ten years they feel too big and too proud to come down to the humble life, fare and duties of their station. And as they have lost the habit, and sometimes the knowledge (?) of chopping wood, tending to the stock, plowing, planting, hoeing, milking cows, churning, cooking, etc., they scorn to do these things again, and sigh for a longer institution life, and soon seek other modes and ways, in which few succeed, and then a lazy and shiftless life ensues!

Oh, what a comment upon institution life and education that proves a curse instead of a blessing to these children of silence!

The *Deaf-Mutes' Journal* of January 24th, 1878, has the following on small institutions:

A correspondent, whose brief letter we published two weeks ago, wants us to "vigorously ventilate" the subject of small institutions—a "long-neglected subject," he says. He also hopes the subject will be thoroughly discussed at the coming instructors' convention.



Whatever else we may be called, nothing can give us greater pleasure in our journalistic capacity than to be dubbed the champion of small institutions. But it strikes us that our correspondent is fearfully behind the times when he asks the *Journal* to ventilate the subject of small schools, and more backward still when he calls it a much neglected subject. Years ago our editorial columns were full of it, and views were given in every light. The immediate result was the establishment of two additional institutions in our own state, one following the other within a year. The ventilation has been very complete, and the fresh air has proven highly healthy.

Take the state of New York alone. How many institutions does the innocent reader suppose she has, and how many pupils in each? We will post the books:

1. New York Institution .....	490
2. Central New York Institution .....	108
3. Western New York Institution .....	87
4. Institution for Improved Instruction .....	106
5. St. Mary's Institution .....	110
6. St. Joseph's Institute .....	150
Total .....	1051

These are from reports made December 1, 1877, and represent the actual attendance at that date. It has probably increased since then. But what an immense aggregate for one state! We see in our mind's eye the woes that inflict the luckless principal having this immense collection under his care in a single institution. But each and every one of these institutions partakes in a proportionately equal share of patronage from the state. The principal of the New York Institution, to his honor be it said, never dreams of pulling down these separate schools and merging them into one under his own rule. His annual reports contain no trace of antagonism.

But mark another fact. Previous to the opening of the Central New York Institution, there were but two schools beside the New York Institution, and this had an attendance of a little over 500. Now, although three additional institutions are in existence, with an attendance of 845 pupils between them, the old castle on the Hudson still survives, and reports an attendance of 490! The very plain deduction from these figures is, that wherever and whenever an institution turns 300 and is rapidly working up, the time is ripe for the establishment of another institution in a proper locality, and though but a score or more of pupils may at first be gotten hold of, *it will be sure to fill up.*

So much for the state of New York. Will any one say she does not set an admirable example? There are very few states that, at present, need to profit by it. How act those that do? Let us find out first who they are.

We define a small institution to be one that has *not over 200*, or at farthest 250, pupils in a state of *great population*. In states of less people, one of 100. We would, were it possible, *restrict all to 100 pupils*, but that is asking too much in the present age. On this basis it appears that the following states, whose institutions exceed 250, need additional facilities: New York, Ohio, Illinois, Pennsylvania, and Indiana. Of the whole forty-nine institutions in the Union, these five are the only ones that have over 250

pupils; all five in fact have an attendance of over 300. Of these five, New York and Pennsylvania are already provided for, with the approbation of the principals of their respective main institutions. Ohio wishes relief; she invites it, but Mr. Fry, generous and benevolent man though he is, can hardly be expected to leave his onerous duties and go to founding another institution somewhere in his state. Indiana is silent, and makes no sign. Her forthcoming report may have a word to say. It thus remains for Illinois alone to extend buildings, monopolize facilities, and hoist the flag of aggregation. If those interested in deaf-mute education and welfare in that state are content to let this remain, it possibly may. But we have an idea that there are some people who, looking over the Union as a whole, are awakening to the yearly increasing array of precedents, and before many years a grand split will, no doubt, transpire.

Our correspondent must not expect any help on the subject from the deliberations of a convention of instructors. No opinion, vote, or law of such a body is ever likely to have any effect on an effort to make a small from a large. It is said of a certain regiment, that when it is out for target practice, the safest place for the spectator is in front of the target. Our correspondent can fit the comparison to suit himself. The establishment of a new institution in a new state, or as a safety-valve in an old, depends entirely on the *individual*, and right here the precedents our state furnishes will be found golden helps. It is quite superfluous to begin and argue, as we have time and again in the past, of the benefits of small institutions. Their good is best told by the fact of their multiplication. Already they dot New England, and in the whole country there are but seven that reach or exceed an attendance of 200 pupils. But seven out of forty-nine!

It may be certain, also, that whatever efforts may be making for work in other states will be carried out likewise.

### Who is the "Dog in the Manger"?

A few object to and sometimes violently oppose the idea of any improvements in favor of small institutions on the ground that those who contend for them are actuated by motives of self-interest, though such charges are often groundless.

Self-interest pervades to some extent every calling in life, even that of the ministry; for if preachers had no object in view save love for their cause, how many of them would follow it, and sacrifice health, &c., for it? So it may be with some who contend for small institutions, while those who oppose them are not free from the same taint.

We question the policy not only of those in the management of large institutions, but that of their friends also, in making the charge of self-interest against those who are

honestly contending for a good cause, as it savors too much of that quality on their own part; for he who has all he should have, yet contends *hotly and wrongly* for more, shows plainly a "dog in the manger" disposition, if not a "cloven foot" desire for an exclusive monopolization of a great public interest.

We may be accused of writing in the interest of self, but in defense we would say that we have not charge of a small *institution* and do not expect to have; but are writing in the interest of humanity alone, especially an unfortunate class of it, be it self-interest or not, for that *self-interest which promotes the public good rather than that of self is better far than that which subverts or retards public interest for SELF ALONE.*

It would look much better and be far better—and more in keeping with their claims as benevolent and christian men—if the superintendents of all institutions, especially large ones, would favor, encourage and aid every movement that aims to improve or facilitate mute education here, there and everywhere, with no great regard for their bread and butter, than to contend for a monopolization of this great PUBLIC INTEREST on any grounds whatever. And the first one to admit, "There is unfortunately enough work for us all and to spare," is Dr. I. L. Peet. Who next?

### The Cottage or Home Plan.

It may not be out of place here to say a word about institution buildings. They should be constructed on any plan that is plain, durable and cheap (not shoddily cheap but at a reasonable price or cost) and so as to admit plenty of fresh air and light into every room and hall. A building that does not give this is unfit for the use of children, be its other advantages ever so good, or its cost ever so low. Air and light are indispensable to health and cannot on any account whatever be dispensed with—not even in a hall.

We have for a long time been in favor of what is now called the "cottage plan," because it is the best for a small number of children. Also, because it admits of the organization of a school in any city or locality of 30,000 inhabitants, which can be made into a state institution on the start with but few children and little money.

This plan admits plenty of air and light into every room, hall, &c. In case of fire or an epidemic such a structure is far less dangerous than one of those imposing barrack-like

buildings. Not only are such better adapted for avoiding and checking contagious diseases, but also for curbing the influence of bad boys, or the "epidemic of wickedness," insubordination and evil passions which are often engendered by simple force of a great number together.

Not only is this plan less military and barrack-like, but more similar to a real school and to a home of parental care and influence, where only 25 to 50 need be crowded into a single building, instead of 300 to 500, the little fellows being huddled together like sheep, as is now being done in several of the large institutions, where it is impossible to give the children the *care and attention* they should have.

There is another advantage to the cottage plan, which is this: It places a check upon "the sad monopoly of public charity," because it admits of the organizing and building up of a school in every town, city, and collection of counties of 250,000 or more inhabitants, thus bringing the schools nearer to the homes of the pupils, and more under the control of parents than does the old plan of only one institution in a state, compelling all to attend that one, if any, no matter how far off it might be; nor however inconvenient of access from other well settled portions of the state, thus taking mute children entirely out of the hands, and from under the influence of their parents.

Nor will it cost the state any more *per capita*—some say less—to board and educate mutes in various cities and populous localities under the cottage plan than to mass all in one locality and into one "big house." One or two small buildings are sufficient at first to meet all requirements, and when the number of pupils has become sufficiently large to fill three or four cottages, of 30 pupils each, then it is time to open a school on the same plan in the next populous district, and thus meet a just and rational need. This would put a stop to the local pride felt in erecting imposing structures, and the tendency of the pupils to those vain conceits, bad habits and ideas they too often acquire by living in "great buildings" which are finer far than the surrounding ones. We understand that California has adopted this cottage plan, instead of one for another imposing structure, such as the one recently burned down there. The Superintendent of that institution has an admirable article in favor of the cottage plan in the American Annals for the Deaf and Dumb, for January, 1878. Our apology for so strongly and earnestly contending against great buildings and the herding together of too large a number of mutes is based upon our own sad experience in

the influence and effect of big institutions as well as upon justice and reason.

To show that public opinion is already drifting in favor of the cottage plan, we copy the following editorial from the *State Journal*, of Madison, Wis., of Sept. 7, 1879:

The destruction, yesterday, by fire, of the deaf and dumb institution building at Delavan, as announced by our last evening's dispatches, is a great public calamity. Besides the money loss, which cannot be computed at less than \$100,000 to \$150,000, it breaks up the school for an indefinite period, just as the pupils were beginning the studies of a new school year, scatters them to their homes or other places for comfortable and safe keeping, disorganizes the instructional force, and generally interferes to a serious extent with the progress and prosperity of this beneficent institution. Within the past five years, this is the third state institution for the education of this unfortunate class of persons which has been destroyed by fire, California and Iowa having met with similar disasters. \* \* \* Last winter the Illinois Deaf and Dumb Institute came near being burned down by being set on fire by a careless tinner's furnace upon the roof, and if it had not been for the timely use of a telephone, by which immediate assistance was summoned, this building, valued at \$200,000, would have added another to the list of losses of those public institutions. The building just consumed at Delevan will have to be rebuilt, either at that or some other point, and it will become a practical subject for our next legislature to inquire how, when new buildings are erected, a recurrence of the disaster is to be best guarded against.

Aside from making the buildings strictly fire proof, which we regard as the best and ultimately the most economical method, the plan of *detached buildings* (cottage plan) is gaining great favor, and is certainly worth our consideration. Instead of school-rooms, chapel, officers' rooms and dormitories all under one roof, these several departments have been so separated that the destruction of one of them need not involve the loss of all, and we are informed that this system has been adopted with the new Deaf and Dumb Institute in California, and with the Lunatic Asylums in Kankakee, Illinois; at Topeka, Kansas; and at Ovid, New York. The buildings are so far separated in these institutions that, should a fire break out in any of the collection, the remaining buildings might be saved, and thus a very large ratio of the loss would be avoided. Another suggestion is that the buildings should in no instance be more than two stories in height. The land for building sites is not costly, and the third and fourth stories may as well be cut down and placed nearer to the surface. If it should be urged that such methods would increase the expense of the buildings, the difference might be made up in the saving of ornamentation and the divesting of the plans for the buildings of everything which is put on by the designer for mere *architectural effect and show*. The tendency is to make such buildings too showy, at great cost, with less regard to use and convenience than to the gratification of an æsthetic taste and to the pride and ambition of the locality where the building is to be

reared. They should be neat and in good taste, but these qualities must not be obtained upon too great a scale of expenditure, nor be procured at the sacrifice of convenience, stability, usefulness and safety.

We deem this an opportune occasion to direct public consideration to this subject, and we trust, before the proper authorities shall move towards the reconstruction of buildings for this institution, they will weigh all these matters well, and decide for the very best interests of the state as well as for the safety, comfort and advancement of the deaf and dumb.

### No More Charity!

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I spoke awhile back of the moral right of mutes to an education on the same grounds as vocal children. I will say here, that the policy of soliciting funds from state legislatures for the education of the mutes on the grounds of charity should be done away with, because time and experience have already demonstrated that mutes are not, as once supposed, objects of pity and commiseration and deserving of charity. The buildings for their accommodation should be erected, and the teachers paid out of the common school fund, or by a special fund raised for that purpose by taxation. Thus we should avoid the trouble, delays, *fraud and humbug* incident to the policy based on charity.

Another way—or an additional way—is to imitate New York state, which has a law allowing \$300 a year for the tuition of each of her deaf-mutes. This would allow of instruction being given mutes wherever three or more of them can be gotten together. This is more convenient than sending them to the regular institution.

### How Many Schools Should a State Have?

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In the early history of mute instruction in America (1816 to 1840), mutes were “few and far between,” and qualified teachers rare. One institution in a state was sufficient in most cases, as they seldom had more than one hundred and fifty to two hundred students in the institution. (See Institution Reports previous to 1850.) But since then the ratio of mutes has somehow greatly increased, and many changes have been made, and still more need to be made, to meet the necessities of the times. It is estimated that we have a deaf-mute population in the United States alone of something near 30,000!

Formerly it was reckoned at one mute in every 2,000

inhabitants, but now it is nearer one in every 1,500. The main cause of deafness—dumbness being only the result of deafness!—was attributed to the ignorance of parents, the low state of the medical art, and the malpractice of many of the doctors, ignorantly or otherwise. And as the people became enlightened and educated, and the medical art better understood, it was believed that deaf-mutes would decrease, if not, in time, entirely disappear, as few were born so, but were so from disease or accident. But time has proved the reverse.

Hence, with these facts before us, any one can see that no single institution, be it ever so large, can be sufficient for a state continually increasing in population, and for all time to come. From what has been said about the “size of classes and of institutions,” and taking the ratio of one in every 1,500, we have in every 400,000 inhabitants 266 mutes. And if only one-half are of school age, it leaves one hundred and thirty, which are plenty to well fill an institution, especially when the domestic, mechanical and moral training of mutes are kept in view as well as the intellectual.

Allowing an institution for every 300,000 persons, and taking this as a basis, anyone can readily calculate how many schools a state should have. We present the following table, based upon the census of 1870, and showing the number of schools (for mutes) contained in each state, with the number there should be:

Alabama.....	has 1, should have 2	Nebraska.....	has 1, should have 1
Arkansas.....	“ 1, “ “ 1	Nevada.....	“ 0, “ “ 1
California.....	“ 1, “ “ 2	New Hampshire.....	“ 0, “ “ 1
Connecticut.....	“ 1, “ “ 1	New Jersey.....	“ 0, “ “ 2
Delaware.....	“ 0, “ “ 1	New York.....	“ 6, “ “ 9
Florida.....	“ 0, “ “ 1	North Carolina.....	“ 1, “ “ 2
Georgia.....	“ 1, “ “ 2	Ohio.....	“ 1, “ “ 5
Illinois.....	“ 1, “ “ 5	Oregon.....	“ 1, “ “ 1
Indiana.....	“ 1, “ “ 3	Pennsylvania.....	“ 2, “ “ 7
Kansas.....	“ 1, “ “ 1	Rhode Island.....	“ 0, “ “ 1
Kentucky.....	“ 1, “ “ 3	South Carolina.....	“ 1, “ “ 1
Louisiana.....	“ 1, “ “ 2	Tennessee.....	“ 1, “ “ 3
Maine.....	“ 0, “ “ 1	Texas.....	“ 1, “ “ 2
Maryland.....	“ 1, “ “ 2	Vermont.....	“ 0, “ “ 1
Massachusetts.....	“ 1, “ “ 3	Virginia.....	“ 1, “ “ 3
Michigan.....	“ 1, “ “ 2	West Virginia.....	“ 1, “ “ 1
Minnesota.....	“ 1, “ “ 1	Wisconsin.....	“ 1, “ “ 3
Mississippi.....	“ 1, “ “ 2	District of Columbia	“ 1, “ “ 1
Missouri.....	“ 1, “ “ 3		

The territories have none, whereas each with a population of 50,000 inhabitants should have one.

This may startle some, but it brings to view some singular facts, one of which is that the little state of Connecticut was the first in America to open a school for deaf-mutes, and that too as early as 1817, with a population of only about 270,000! Though she has increased in popula-

tion very slowly (537,454 in 1870—a population for the whole State a little over that of the city of Chicago!), yet she has all these sixty-two years maintained one of the very best schools for mutes in this country, meaning, of course, no disparagement of any other which may be equally as good. And, as yet, she has no imposing building (see page 64) to inflate the vanity of mute children from the rural districts. Another fact is that the young state of Colorado had a mute school ere she was a state, on a population of only about 50,000, supported not on the ground of charity but out of the common school fund, as all such schools should be, at least their tuition expenditures and buildings, the boarding expenses, etc., to be from special appropriation. All hail to the little state of Connecticut, in the east, with the oldest mute school! and to the young state of Colorado, sitting on the mountains in the “far west,” with one supported out of the school fund! Another fact is that the old state of New Jersey, which should now have two, sits alone in all her glory without any! Yet, ere long she may take council from the past experience of her sister state and build up here and there schools for her mutes, and maintain them as they should be, and outstrip all in model mute schools. And still another fact is that there should *now* be one hundred state mute schools instead of only about “forty-five” (?), or, to be more exact, thirty. Is this for want of mute pupils? No, *for want of pioneers!* For the more you advertise, and the nearer you get to the homes of mutes with mute schools, the more numerous they “pop up.” Hence, thousands of mutes have grown up in ignorance for want of schools nearer home.

### Pioneers, or School-Masters Needed Abroad.

As it takes a man of courage, with a large stock of patience, to start a mute school, very few are willing to make the venture, but there are plenty who are willing to take the school out of the founder's hands by means “fair or foul,” the moment it has got through its infancy into a lucrative, paying condition, but who would not give a cent, nor work a single day without pay to start it. Such robbers! For such are robbers of the *sneaking* kind, and should be branded and driven from the profession. Forward, friends of humanity, “the harvest is white” and awaits your coming. And those deaf-mutes, or semi-mutes, of intelligence and good character, who have had the cour-



age to *start* schools for mutes, and whose deafness in time becomes a bar or hindrance to the advancing interest and best success of the school, should also have the courage and manhood to secure and give way to the right kind of a vocal friend to the cause, who should in turn deal justly with the founder by giving him the next best place, or some place where he can be of most use, and not cheat him out of the fruits and honors of his early toil and sacrifices, etc., in starting the school.

### A School in Every City.

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Aside from the state schools, every town and city that can muster five deaf-mute children of school age should have a deaf-mute department connected with its town or city school, under the control of the school board and supported out of the school fund, and arrangements should also be made to send such children to the nearest state school after one or two years of instruction in the day school, if the state school is within easy reach (not over one hundred miles at most). But if not, and the city and adjoining counties have about 300,000 inhabitants, they should have an institution of their own. The day school system can be kept up till it has two or three classes of eight or ten pupils each, then the city should have a regularly organized institution. Hence, all those cities like Cincinnati, Louisville, Chicago, Quincy, Milwaukee, Green Bay, Toledo, Cleveland, Buffalo, Savannah, Ga., New Orleans, Fort Wayne, Lafayette, Logansport, and other cities, should by all means have day schools and a regular mute institution of their own, the latter located in a healthy suburb, and should allow those pupils living in the city who desire to go home at the close of school on Fridays and return on Mondays to do so, in order to save that much of boarding expense to the state, and also so that the children can be more or less under the direct home and parental influences and thus prevented from being entirely weaned from the same.

Here permit us to speak a good word for the Chicago Board of Education, and its immediate predecessors, which has looked after the interests of its "deaf-mute department" with a wonderful fidelity, acting always unanimously, liberally and cheerfully; and that, too, during the hard times and great financial embarrassment of the city. This shows that this Board has the intelligence to see and appreciate the

just claims of the deaf-mutes to an education and upon the school fund in common with all other children; and the good sense to provide well for the same, without quibbling as to their legal right to do so.

Nor must we forget to say a good word for Mr. Duane Doty, the Superintendent of the Chicago Schools, who has always taken a deep personal interest in the mute schools, and to whose staunch fidelity as a disinterested friend the school owes much of its present flourishing condition. If the boards of education and superintendents of all other cities would imitate the Chicago Board and Mr. Doty, deaf-mute education would receive a handsome lift; one, too, that it has long deservedly needed.

### Deaf-Mute District Schools.

Education is said to begin at home, and I say it should end there. Careful observation and investigation into the causes of the dissipation, and consequent pauperism, of the present day fully persuades one that great cities and great educational institutions are answerable. A deaf-mute, taken from all the good influences of a home, and thrust into a crowd of fellows of misfortune like himself, in an elegant and imposing building, and *subjected to a change of habits and exercises almost if not entirely foreign to that of a home*, is sure to acquire *habits, tastes and ideas that render him shiftless, capricious and visionary in after life*. Cases of uneducated mutes have come to light where they have worked steadily at home all their life and acquired a comfortable competence, thus proving that deaf-mutes, by reason of their misfortune, require but very little schooling, that of ordinary language and arithmetic being sufficient.

Another important feature of the plan is that *it will reduce the unsightly pauperism of a state*. Complaint gathers thick from every quarter nowadays that legalized pauperism is increasing to an alarming extent. Deaf-mute institutions are not a proper charity when district schools are found to answer the purpose.

It costs the state, on an average, \$200 *per capita* to run an institution—a sum of money that would hire a teacher to a few deaf-mutes near home.

To the above we would here add that in Chicago something of a "district school plan" has been adopted, *i. e.*, primary schools are opened in various parts of the city, in the centre of where a cluster of four or five mutes live, with a high school "down town" in a location where advanced mute pupils from all over the city can reach it by good side-walks, street cars and the 'bus lines. These schools, like everything else, are necessarily small on the start, but in time they will grow to full-sized classes of eight or ten each.

Some of them have already reached these numbers. Should they increase four or five beyond this number, new classes will be added. This plan does not cost *per capita* any more than, if as much as, the institution plan. As a proof, divide the whole legislative appropriation by the number of institution pupils, and you have the rate *per capita*. In some states it is \$150 per year per pupil, while in other states it is \$200 per year for each pupil. Suppose it is \$150. Multiply this by four, as the nucleus of a class, and you have the sum of \$600, which is certainly a sufficient sum to hire a fair teacher with the prospect and promise that his salary shall increase with an increase of pupils and experience till he has a sufficient remuneration for his services.

This "district plan" has the advantage of opening a school for mutes close to their homes at no greater expense than the congregate or institution plan, and it educates the mute child as an oral child and not as a "state pauper."

### A Semi-Home School.

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In our communication to the superintendent of the city schools in June, 1879, we pleaded for what may be called a *semi-home school*, in accordance with the following ideas:

All institutions *in or near a city* should board their city pupils from Monday noon till Friday noon only, *i. e.*, such pupils should be permitted to go home at the close of school on Fridays and return at the opening of school on Monday mornings during the entire school year. This allows the pupils to be always at home Saturdays to help parents and to go with them to church on Sundays, and thus to be under home care and home influences about one-third of the time, which is quite an item when you count up eight or ten years as the length of an ordinary school course. It also saves to the state over one-third of the expense of board and *all* that of laundry work, which taxpayers will appreciate, and it gives the mutes a better training in more ways than one than to remain idle around the institution on Saturdays and Sundays doing nothing, or too often doing mischief, which idleness causes, and being a burden to the state of one-third more than is necessary. Supposing it takes \$15,000 per annum to board seventy pupils of a city all the time, with the plan just outlined it requires one-third less, or only \$10,000. Is not this \$5,000 worth saving, when it does not detract from the quality of a school, but rather makes it better?

In support of this idea, permit us here to introduce a letter from the Principal of the Cincinnati Day School for Mutes :

CINCINNATI, O., Sept. 24, 1879.

P. A. EMERY, M. A.:

*Dear Sir,*—There should be a school for deaf-mutes in every large city. One school for all the city mutes, located in the most central and accessible part. There should be a "home" connected with it for those who live too far off, or are too small to go and come alone, where such can remain from Monday noon till Friday noon. This does not alienate the child from the home care and influence so much as does the institution plan, for the child is at home from Friday evening till Monday morning. And if this "home" is supported by the state, it will cost the state one-third to one-half less *per capita* than at an institution. And if it is a day school, only one-third of the mutes need be in the "home," the rest can go and come the same as the other children in the public schools.

The only drawback to a city school is this. as at present constituted, half the board of education is elected every year, and we have a new committee or board of trustees every year, and, whatever may be their qualifications as trustees of hearing schools, they know nothing whatever about deaf-mute schools, and it takes a long time and a great deal of explanation to understand the peculiarities of a deaf-mute school, and they are apt to look upon our recommendations and requests as innovations upon the regular order of things. For they go mostly by rules laid down by their predecessors (rules, too, by which a mute school cannot be governed at all), and by the time they begin to understand, their time is up, and out they go, and in come new men totally inexperienced.

The board here, however, has given the school cordial support ever since the formation of the school. The greatest difficulty was for them to understand why teaching deaf-mutes was so laborious, and the necessity of so many teachers in proportion to the number of pupils.

Yours, &c.,

R. P. MCGREGOR.

To this we would add, that the idea of organizing and governing the mute schools in a city, under the city board of education, by the same rules as those by which the oral schools are governed is a mistaken one. Are the Music, Drawing and German departments of the city schools governed by the same rules as the primary?

In Chicago the mute school has never been regarded as a part of the regular schools, but as a separate department, called the "Deaf-mute department"; and its teachers are classed with the other special teachers—those of German, music, drawing, etc. In this respect it seems that the Chicago Board of Education has been more discreet and discerning than most boards in regard to the manner of open-

ing and conducting the deaf-mute schools, as we have not been annoyed in our work by old-fogy ideas of new members as our Cincinnati co-laborer seems to have been.

### Where Should State Schools Be Located?

Every city of 300,000 inhabitants should have a deaf and dumb institution of its own situated in a healthy and accessible locality outside of the city. And those large towns whose population in connection with that of the adjoining counties amounts to 300,000 should also have a school, located for the health and best advantage of all attending it, and in as central a position as possible, especially in some place easily accessible by rail. Ten or more counties whose aggregate population is about 300,000 should also have a mute school at the point best suited to the convenience of all.

Parents concentrate upon their mute children a more affectionate and solicitous love on account of their misfortunes, than they bestow upon their other children, and it is unwise and inhuman to force them to send these poor afflicted little ones away off to a distant part of the state to be educated when there is a sufficient population to have a school nearer home. Parents generally (including the superintendents of institutes) are loth to send far from home and home influences those children of theirs who possess all their faculties intact. If so why should we be any the less loth to send our unfortunate children hundreds of miles away from home?

Thank Heaven! the reform we so earnestly plead for is already inaugurated in the land! New York, being the most advanced in this direction, has at this date six institutions for educating mutes, with an attendance in all of over one thousand pupils. Though this idea of more and smaller schools was hotly contested by Dr. I. C. Peet, at the head of the mother institute, he now says, in commenting upon the Report of the Second Institution:

It was the entering wedge for the multiplication of schools for the deaf and dumb in New York, and, whatever may have been our views at one time in the past, we are not sorry *now* either that this institution exists or that other institutions, encouraged by its success, have obtained state recognition. But for their establishment we should now have one thousand pupils, and our responsibilities would be correspondingly increased. There is, unfortunately, work for us all and to spare.

Any further contention against more and smaller schools

will only show a *selfishness* that should have no existence in a work of education like this.

### Deaf-Mutes as Trustees.

It is considered the part of wisdom to utilize all new forces, resources, inventions, and the best plans of advancement, etc., not only in the industrial departments, but also in the educational; and as new wants, or necessities arise in the education of deaf-mutes, new men are required to satisfy them, and should be chosen from those fully capable of performing that duty. We have, in another part of this pamphlet,\* written of the demands of the mutes for other positions, which should, by all that is just and right, be given to them in a much larger ratio than at present. Experiment has proven that many of them are by nature, education and habit, peculiarly qualified to fill the offices of teachers, overseers, etc., in and around the deaf-mute institute, and to fill them with more than ordinary ability. The trustees of the various institutes should be composed, in part, of mutes, selected on account of their pre-eminent qualities of good sense, good judgment and sterling honesty, for such people are much better acquainted with the needs of their own class than those who are able to hear, and who are, under the present system, appointed as trustees, but who are too often entire strangers to deaf-mutes and their peculiarities of language, etc., and, in their ignorance of such, are forced to rely upon the explanation and dictation of interested and sometimes selfish parties.

There was a time when there were no educated deaf-mutes qualified to fill such positions, as a check upon selfishness and speculation under this educational cloak, but now we have mutes who can and should occupy them, nor is there any reason why such places of trust and honor should be longer *monopolized* by hearing people, who have plenty of other such places, without robbing mutes of this *one*, peculiarly their own. And we hope the deaf-mutes and their friends will now arise, and demand, and persevere until they gain a recognition of their right to this place of use, and an appointment to it, and that the governor and legislature will be magnanimous enough to accede to this just claim. As the superintendent is generally, if not always, present at the meetings of the board of trustees, he

\* "Employment of Deaf-Mutes as Teachers," page 25.

can, and should, interpret the proceedings of the board to the mute members. In fact, the importance of having deaf-mutes and semi-mutes as members of such bodies, is so great as to justify the employment of an impartial and faithful interpreter, in case the superintendent cannot perform that duty.

We do not see why deaf-mutes with the intelligence, liberal-mindedness and mature judgment of John Carlin, M.A., H. C. Rider, Editor of the *Deaf-Mutes' Journal* (N. Y.), with many others of equal honesty and intelligence scattered all over the Union, should not be on the board of trustees of their respective state schools for mutes.\*

We firmly believe that with such men, from among the deaf-mutes, on the board of trustees, deaf-mute education would be generally better promoted, many abuses prevented and many wrongs redressed; and the general management of these institutions run less in the interest of speculators, selfish and individual interest, and more in the moral, intellectual and industrial interest of those for whom the institutions were built.

### A New Office.

The new departure or policy of more than one institution in a state has now been fairly inaugurated, supported and commended for reasons already given, (*i. e.* where an institution has classes sufficient to form one full course of study, comprising 8 to 10 classes, with as many grades it has reached its FULLEST use both as to a judicious size of building and number of pupils, and any increase beyond this is unwise and injurious to the cause and best interests of the deaf-mutes.) Besides these reasons the policy is sanctioned and commended by all of our teachers, and many of our best superintendents, leaving to the opposition but money, or "fat job" and "fat office" reason, which are contended for by but few of the superintendents and on very questionable grounds; which appear to be more for their individual interest, than for that of the deaf-mutes.

Hence it would be foolish and useless to contend against fate in this long needed departure, which not only increases the demand for pioneer founders and teachers, but will soon create new duties, and requirements, that are not now known. And one of

\* Good sense, good general judgment on all business matters, good understanding of what a deaf-mute school should be, should entitle any mute to a trusteeship, and that, too, even if he is not a good English scholar. For, pray, how many of the oral people who hold such positions are good scholars?

them, I am inclined to think, will be the doing away with local superintendents, and the establishing of one head over them all, similar to that of our own common schools, whose task it will be to look after the interest, and the working of every deaf and dumb school in the state, visiting each one from time to time, advising and counselling the various principals, and performing such other duties as will help to keep all the schools in good working order; and also by making out reports to the Governor and Legislature as to the standing and condition, and the educational and financial needs etc., of each and all; and by attending upon the Legislature as a solicitor, and seeing that the proper amount of appropriation is made for each school. He should be a man well qualified for such a position by possessing good sense, good judgment, *impartiality*, and educational and *religious liberality*; and by being well conversant with the sign-language, so as to be able to communicate directly with the deaf-mute teachers, and children. But he should have neither right nor business to meddle with the selection or appointment of teachers, nor with the management, control, or workings of the local interest of the institutions, which belongs entirely to the principals, and local Board of Trustees. And in order to attend to his own business to the best advantage he should reside in some central place, between the different mute schools, and near to the Governor and State Legislature. All in all, perhaps near the state capital, would be the best place for his office.

His appointment to office should be made in a way that will best accord with educational interests, and that will be least effected through partiality, or through religious, political, or monetary influences. It would perhaps be well to have him appointed, and removed by the Governor upon the recommendation of a majority of the principals of the deaf-mute schools, thus giving them a voice in the selection of their "financial agent." But in no case whatever, should a principal of a school, eligible to such office, continue to occupy the position of principal or local superintendent after his election. When so selected and appointed from any principals or teachers, he should resign his local office, because *few men can act impartially towards others while interested more or less in favor of their own local school &c.*

The *term of office* of the General Superintendent should be perhaps four years, and he should be removed only upon proofs of partiality in school matters, or malfeasance in office.

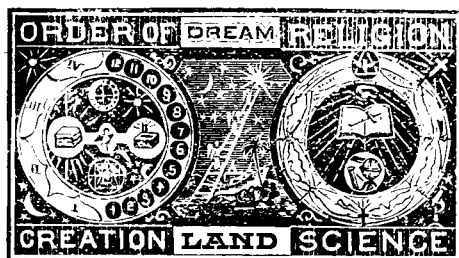
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NOTE TO PAGE 26.—Since our item on the pay of mute teachers has been printed, we learn from the *Ohio Mute Chronicle* that teachers are "classified, and their salaries set without reference to their hearing or want of it." The mute world moves!



## SUMMARY AND INDEX.

☞ Our SUMMARY and INDEX, as well as our remarks in support of "A DEAF-MUTE ACADEMY" in populous states, are crowded out.



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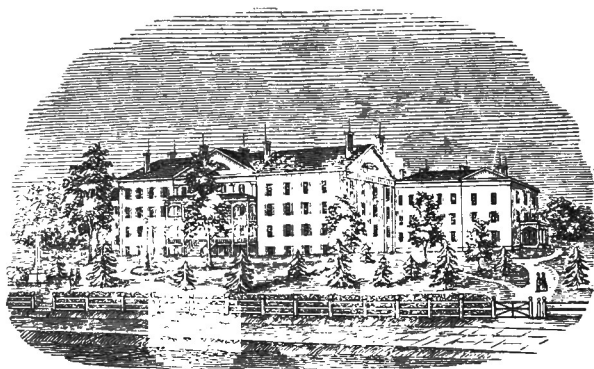
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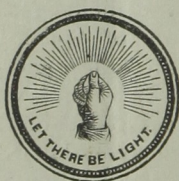
*The First School for Deaf-Mutes in America. Opened April, 1817.*



Judging from what we have seen in its teachers and graduates, we regard the above as in many respects quite a model school for mutes. It is called "the mother of the American institutions," because from it have come so many founders and teachers of other mute schools. Among these are some of the best friends the mutes ever had. With all due respect to other schools, it may be said that this institution has graduated a larger proportion of pupils of *sterling moral character and frugal, industrious habits* than any other in the United States. The institution is fine enough in its outward appearance and comfortable enough in its internal arrangement for any mute school of the first rank. During the closing term of spring, 1879, it had an average attendance of 220, which is as large as any mute institution should ever have. "Old Hartford," as the mutes call it, is the best of its kind in the world, and is more what we have set forth in this book than any other school we know of. Like its great founder, Rev. Thomas H. Gallaudet, it is plain and unpretentious in its style, stern and strict in its government, and persevering in its efforts to inculcate habits of industry in its pupils. In these respects too many of our mute institutions differ from it. But they must sooner or later return to the path from which they have gone so widely astray, and follow more closely in the footsteps of their *alma mater*.

fortunate sisters in mute teaching and other important fields of labor. Let me here add, though a little out of place, that more or less of these female studies and duties should be taught to all the girls in all our mute schools by the matron and others, because many of them can not and will not attend the academy, and they should have a pretty good idea of such things ere they become wives and mothers.

Permit me also to add here, that the president and professors in our mute college, down to the lowest teacher in our mute schools, should keep or dissuade the pupils, as much as possible from too much pride and vain-glory, of *dress, personal looks, and learning*, or mere knowledge of books, which is of all things very detestable, and should impress upon them the importance of neatness and order, not only in dress, but in work and in personal habits. It is a fact well-known that cleanliness adds much to healthfulness, and by one of the inspired writers was said to be "next to godliness"—and should also teach them that education is more for the *strengthening of character and mind*, and for enabling them to walk alone mentally, in search of truth, etc., than for the mere possession of "book-learning"; and that the most talented men, with the fullest and finest of collegiate educations, know comparatively little, on leaving college, of that knowledge which lies in the great fields of the known and the unknown, as displayed in the great laboratories of Nature: such as star-depths, astronomy, crystallography; creation of earth, plants, animals, and man; germ-formation; science of life; silver science, that connects matter and spirit or soul and body; golden science of the soul—psychology; and diamond science of the Bible, in its internal meaning—divine celestuality; and that school or college is a mere starting-point of the road which should be continued through life; and that God reveals the mysteries of nature and spirituality to those *humble, patient and devout life-students only, who seek for TRUTH FOR ITS USE.*



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